

IBS

ISSUE 1

January 1979



IRISH BIBLICAL STUDIES

V.1-2
1979-80

IRISH BIBLICAL STUDIES

Editor: Rev. Professor E.A. Russell,
14, Cadogan Park
Belfast, BT9 6HG
N.Ireland.

Associate

Editor: Professor Ernest Best,
Dept. of New Testament,
The University,
Glasgow.
G 12 8QQ
Scotland.

Business

Editor: Rev A. Harold Graham, B.A.,
24, Myrtlefield Park,
Belfast.
BT9 6NE
N.Ireland.

SUBSCRIPTION

It is proposed to publish the Journal Quarterly,
with 60-80 pages in each issue. The price for
1979(4 issues) will be:

Individuals: U.K. £2.50 Libraries £3
U.S.A, Canada 5\$ and 6\$

Cheques should be made payable to "Irish
Biblical Studies" and sent to the Business Editor.

Cover design by Aylmer Armstrong

Basic Books on the Bible

available in limp covers

Amos	<i>James L. Mays</i>	(OTL)	£3.50
The Christology of the New Testament	<i>Oscar Cullmann</i>		£4.50
The Eucharistic Words of Jesus	<i>Joachim Jeremias</i>		£3.95
Exile and Restoration	<i>Peter R. Ackroyd</i>		£3.50
The Faith of Israel*	<i>H.H. Rowley</i>		£2.80
A History of Israel	<i>John Bright</i>		£4.95
Hosea	<i>James L. Mays</i>	(OTL)	£3.50
Introduction to the New Testament	<i>W.G. Kümmel</i>		£6.50
Introduction to the Theology of the New Testament	<i>Alan Richardson</i>		£4.50
Isaiah 40-66	<i>Claus Westermann</i>	(OTL)	£5.95
Jerusalem in the Time of Jesus	<i>Joachim Jeremias</i>		£4.50
The Message of the Prophets	<i>Gerhard von Rad</i>		£3.95
The New Testament	<i>W.G. Kümmel</i>		£5.95
The New Testament Apocrypha	<i>E. Henneke</i>		
	Vol 1	£4.00, Vol 2	£8.50
A New Testament History	<i>Floyd V. Filson</i>		£3.00
New Testament Questions of Today	<i>Ernst Käsemann</i>		£2.50
New Testament Theology Vol 1	<i>Joachim Jeremias</i>		£3.50
Old Testament Theology	<i>Gerhard von Rad</i>		
	Vols 1 and 2 each		£4.95
An Outline of the Theology of the New Testament	<i>Hans Conzelmann</i>		£3.80
The Parables of Jesus	<i>Joachim Jeremias</i>		£3.00
Redating the New Testament	<i>John A.T. Robinson</i>		£4.50
A Theological Word Book of the Bible	<i>ed Alan Richardson</i>		£2.95
Theology of the New Testament	<i>Rudolf Bultmann</i>		
	Vol 1	£4.25, Vol 2	£3.25
Theology of the New Testament	<i>W.G. Kümmel</i>		£4.50
Theology of the Old Testament Vol 1	<i>Walther Eichrodt</i>	(OTL)	£6.95
Wisdom in Israel	<i>Gerhard von Rad</i>		£4.50

SCM PRESS LTD

58 Bloomsbury Street London WC1B 3QX

IRISH BIBLICAL STUDIES

Issue I

January, 1979

CONTENTS

D.F.Payne, Recent Trends in the Study of Isaiah 53	3-18
R.E.H.Uprichard, The Person and Work of Christ in I Thessalonians	19-27
S.Wilson, Anti-Judaism in the Fourth Gospel?	28-50
E. A.Russell, Ministry of Word and Sacrament in the NT?	51-56
Reviews	57-73
W.A.Hort, <u>Narrative Elements and Religious meaning</u> (J.H.Withers); J.A.T.Robinson, <u>Re-dating the NT</u> (E.A.R.); S.Bacchiocchi, <u>From Sabbath to Sunday</u> , (E.A.R.); G.Aulen, <u>Jesus in Contemporary Research</u> (J.L.M.Haire); J.Moltmann, <u>The Church in the Power of the Spirit</u> (J.Thompson)	
Contributors	74
Books received	75

IRISH LITERARY STUDIES

January, 1972

Issue 1

CONTENTS

O.T. Payne, Recent Trends in the Study of Irish 1-18

R.E.H. Upchurch, The Person and Work of Christ
in the Gaelic 19-27

S. Wilson, Anti-Irish in the Fourth Gospel? 28-50

E. A. Russell, Ministry of Word and Sacrament in
the NT 51-56

Reviews 57-73

M.A. Hork, Narrative Elements and Religious Meaning
(J.H. Wicks); J.A. J. Robinson, A. Wilson (W.E. A.R.);
S. Bachrach, From Sabbath to Sunday (E.A. J.);
G. Aulen, Jesus in Contemporary Research (J.H. Wicks);
J. Holtmann, The Church in the Power of the Spirit
(J. Thompson)

Contributors

Books Received

Isaiah 53 continues to exercise its age-old appeal for Christian readers, and its fascination for OT scholars. If the latter assertion requires demonstration, let the new series of publications, the Supplement series of the Journal for the Study of OT, bear witness. The series began in 1976 with a monograph on Isaiah 53; and, already, in a list which does not number ten, a second has been dedicated to the same chapter.

The recent commentaries- and Isaiah has been blessed with the commentaries in English since the Second World War than other OT book- make it clear that the difficulties felt by earlier generations of scholars, have not been solved. The same wide variety of opinions continues, with few options. It is by no means easy to spot trends. There is the evidence, however, that one or two specific issues are forcing themselves upon the minds of certain scholars; it will be interesting to observe whether others will follow the same paths, or whether these issues will recede into the background once again.

An initial issue is whether Isaiah 53 is to be taken on its own, as a unit complete in itself, or whether 52:13 ff belongs to the same poem. Since the time of Duhm (# 1) it has been standard practice to take the whole of Isaiah 52:13-53:12 as one unit, entitled "The Fourth Servant Song", but it is of interest to observe two notable, recent, dissentient voices, H.M. Orlinsky (# 2) and R.N. Whybray (# 3). There is no doubt that the impetus for divorcing chapter 53 from the preceding verses has been exegetical; neither Orlinsky nor Whybray considers the depiction of the Servant of the Lord in 52:13 to be consonant with what is in ch. 53. Methodologically, however, the question ought to be decided on form-critical rather than exegetical grounds, all the more so in a case where the exegesis is so controverted and controversial. Whybray has accordingly sought recently to strengthen his case by a detailed form-critical study. #4 Meanwhile R.F. Melugin, in a monograph wholly devoted to the literary structures in Second Isaiah (# 5), maintains the more generally held viewpoint; unfortunately neither work was written in cognizance of the other, and it remains to be seen which view will prove the more persuasive.

Both Whybray and Melugin take the analysis by Begrich (# 6) as their starting-point. Begrich viewed Isaiah 52:13-53:12 as a unit, composed of three parts, an imitation of a thanksgiving Psalm (53:1-10), enclosed by two speeches of Yahweh. There is indeed general agreement that 53:1-10 relates very closely to thanksgiving psalms (which frequently incorporate lament material): but there is debate as to the exact nature of this relationship. Melugin in effect says that the passage is less than an imitation, thanksgiving psalms "providing scarcely more than the background" (# 7), but Whybray makes it more than an imitation; for him the passage is precisely a thanksgiving psalm, "composed for use in a particularly notable act of worship" (# 8). Whybray's analysis sets the divine oracle of 53:11f in the thanksgiving, for which Psalm 91 provides a parallel; by so doing he can isolate 52:13ff. altogether, and treat ch. 53 as a unit complete in itself.

Whybray's case is by no means watertight. In his classification of Isaiah 53 as a thanksgiving psalm, he has to make a case for the appropriateness of a speech by Yahweh (# 9) as part of the structure. Now, on his own recognition, "the divine oracle is not normally an element of the individual thanksgiving" (# 10); and he is hard put to it to find a psalm which exactly corresponds with the form and structure of Isaiah 53. If Psalm 91:14 ff., for example, offers a comparable divine oracle, the earlier part of the Psalm is quite distinctive, bearing affinities with wisdom poems, and being wholly addressed to the sufferer (# 11). Moreover, the divine oracles incorporated in the Psalter, seem to presuppose the existence of the Temple and of temple prophets. Who, on Whybray's hypothesis, would have enunciated such an oracle in the circumstances of exile - if not Deutero-Isaiah himself?

On the other hand, Melugin's handling of Isaiah 52:13-53:12 is too brief and cursory to be thoroughly convincing. It is true that the analysis of this passage (drawn from Begrich) ^{makes} into "a song of a group", enclosed within two Yahweh speeches, for a neat structure, but in order to prove that the two Yahweh speeches belong to the same literary unit, it would be helpful, if not essential, to show

that in some way they respond to, or complement, each other (# 12). Melugin's claim that "The structure of the poem is basically the prophet's own creation" (# 13), nevertheless seems to do more justice to the unique quality of the passage than does Whybray's approach to it. It is precisely the uniqueness of Isaiah 53 which has defied, and evidently continues to defy, a generally agreed form-critical analysis.

Another preliminary difficulty is that of establishing what may be called the literary context of Isaiah 53. Much twentieth century scholarship has followed Duhm in isolating the four Servant Songs from their context, and then placing them together; if so, the Servant of ch. 53 is no different from the Servant of the three earlier poems. Some other scholars have argued that, on the contrary, each of these passages belongs in the immediate context in which it is set, and must be interpreted in the light of that context. (# 14). While these two approaches conflict with each other, both require that the interpreter of ch. 53 takes other passages of the prophecy into consideration. But even that much would not be universally agreed; it is interesting to observe that two of the most recent treatments of the chapter, both disagree with any contextual considerations. Whybray had already laid the foundations for doing so in his commentary, where he argued that Isaiah 40-55 is a compilation of disparate units (# 15); and his monograph takes it for granted that Isaiah 53 stands alone. D.J.A. Clines approaches the chapter (or, rather, 52:13-53:12) from a very different standpoint, being concerned with the literary qualities and content and meaning of the poem; but he, too, concentrates his attention on the passage to the exclusion of all else, emphasising its "autonomy" (# 16).

It may be granted that Isaiah 40-55 does not offer us "a perfectly integrated, architectonic whole", but, as North has shown, "the small-units theory" (on the one hand) and "an elaborately constructed, perfectly integrated edition" (of a written work) represent two extreme positions, and the truth must lie somewhere between (# 17). If so, we cannot altogether disregard other passages in the same prophecy, and we should not. P.E. Bonnard's tabulation of the many links between the various passages in Second Isaiah, pertaining to a "servant" is itself eloquent proof of the importance of studying each of them in the light of all the rest.

No serious study of an OT passage can proceed without careful attention being paid to the text and language. The fourth Servant Song presents some notorious problems, especially with regard to the text. The evidence of the two Isaiah scrolls from Qumran Cave 1 now supplements the other textual data, but it cannot be said to have resolved all the difficulties. A perusal and comparison of the translations offered by recent English versions of the OT (#19), and by some of the recent commentaries (#20), will show the extent of the uncertainty that exists. Apart from the commentaries, four recent, detailed, linguistic and textual studies deserve special mention; by Driver, Thomas, Clines and Whybray (#21).

Many of the details provided by the recent evidence or proffered by the recent scholarly treatments, are of minor significance for the understanding of Isaiah 53 as a whole. A variant reading in IQ Is. A in 52:14 may provide an illustration. Here the MT reads mishat, a word which, while not altogether without its problems, is patently derived from the root š-h-t (destroy, and hence "disfigure" or the like). The Scroll (which is unvocalised) has a fifth consonant, a final yod, which suggests that the word derives from the root m-š-h ("anoint"). Hence the possible rendering of the Jerusalem Bible margin, "By my anointing I took his human appearance from him." If such a sense was original, then we have a clause which could be taken as identifying the Servant as the Messiah. However, it is not at all certain that a mere additional yod should bear such weight. Driver drew attention to the fact that, in several places, the Scroll writes words with an extra final yod, where no change of sense is possible, and concluded that the word mšhty in the Scroll has nothing to do with anointing. (#22) This is very probably the case; but even if the sense "I have anointed" could be fully substantiated, it would seem likely that this reading, far from being original, was simply a quirk of Qumranic interpretation. We are therefore still dependent on the MT and Versions for our understanding of this verse.

Another fascinating new reading (# 23), found in both of the Cave 1 scrolls, is an additional word in 53:11. "light", (Heb. 'wr) as object of the verb yir'eh, normally rendered "He shall see": cf. NAB rendering, "Because of his affliction we shall see the light in fullness of days." The attestation for this addition is quite strong, and the majority of scholars have accepted it as original. Among modern versions, the RSV stands virtually alone in discarding the noun "light"; and among recent writers, Wilmot Thomas, Connard and Clines are rare exceptions in rejecting it. (# 24)

The issue is complicated by the fact that the verb yir'eh does not necessarily mean "he shall see." The alternative is to derive it from the root r-w-h, -literally "to drink one's fill; be saturated". Thus understood, it becomes a stronger synonym for the next verb in the verse, yisba' ("He shall be satisfied"), and D.W. Thomas treated the pair as a hendiadys, "When he shall have drunk deep (of his anguish)...". Driver utilised the same derivation, but preferred to adopt the object "light", translating the clause, "After his pains, we shall be flooded with light." (# 25) The option seems a poor one, logically; the object "light" virtually limits the sense of the verb to "see", by far its commonest meaning, and a wholly natural one with such an object. We should not allow our familiarity with floodlighting to persuade us that Driver's rendering would have been a common metaphor in ancient Israel!

Basically there are three possibilities of meaning: on Thomas's view, the verb simply reinforces the following verb, "he shall see" has the object "light"; and on the minority view, the object of the Servant's sight will be unstated but implied "fruit" (RSV) of the "travail of his soul." The explicitation of "fruit" or "light", as the case may be, must then be a matter of exegesis, although the difference may not be very substantial; but it cannot be said that the recent Qumran texts, or indeed the subsequent discussions of them, have pinned down or clarified the sense of Isaiah 53:11.

Other problems in the passage remain as unsolved as ever. One has lost count of the possible ways of translating the opening clause of 53:8. The difficulty lies in the fact that word after word is ambiguous, or, rather, offers a range of possible meanings; so that purely linguistic arguments, however

plausible, cannot rule out other possibilities. The present writer has expressed the view that the very ambiguities should lead one to suspect a fixed idiom, probably "after arrest and sentence" (# 26). This rendering seems to be gaining ground, in any case; both Clines and Whybray adopt it. The most favoured alternative, "from prison and lawcourt", in fact envisages a very similar situation. Even so the problem is not resolved to universal satisfaction.

Even more intractable a problem is the text of the last few words of the same verse, 53:8. The final word is in MT lāmô, "to him"; but the Lxx eis thanatōn "to death", seems to render an original lēmawet: in an unvocalised text, the difference would consist in the presence or absence of a final tau. A number of scholars follow the LXX (# 27), but since the Qumran evidence supports the MT, the question remains wide open.

The textual issue as to the last word of v.8, i.e. whether death is mentioned or not, epitomizes one of the major exegetical questions about the whole chapter. It is, indeed, an exegetical question where a certain trend in scholarship seems to be apparent. It was Orlinsky who complained that far too much Christian scholarship had been guilty of eisegesis where Isaiah 53 is concerned. It is easy to see that the question of the Servant with Jesus will have led Christians to assume, without serious investigation, that the chapter reported the death of the Servant. Driver, however, was one scholar, at least, who was not guilty of the charge. As a result of his linguistic study of the passage, he concluded that "No phrase is used which unambiguously implies his death," (# 28) and indeed denies that Isaiah 53 reports the Servant's death. Since then Whybray and also J.A. Soggin (# 29) have argued similarly; and Clines, though neutral on the point, finds himself compelled to list this item as one of the "enigmas" of the Song. (# 30)

This, then, seems one of the trends in the study of Isaiah 53. It remains to be seen whether the arguments are assailable. It can only be admitted that some at least of the phrases used are ambiguous. For

instance, the statement of Isaiah 53:12 that the Servant "... poured out his life unto death" (NIV) could equally well be translated "he has exposed his life even to death" (with Driver). It is worth observing, however, that the various arguments are of various types. It is a textual question whether the word "death" originally stood at the end of v.8; it is a semantic question whether, if it did, the word was not intended literally but expressed a superlative (# 31); it is an exegetical question whether "they made his grave with the wicked" (v.9, RSV) implies that he was actually laid in it. Different again is the question what precisely "the land of the living" (v.8) signified: this is a question of idiom, or perhaps register would be a better word. In a previous article, the present writer asserted that this phrase could only refer to death (# 32); but this view has been strongly contested, both by Soggin and Whybray, and the question now requires more detailed study. (# 33). There is no doubt whatever, at least, that the passage in Ezekiel 32:22-32 contrasts "the land of the living" with Sheol—the attempt in such a context to make the phrase mean "human society" (i.e. excluding individuals in solitary confinement) rather than simply "this world" as opposed to the netherworld, is farfetched. Elsewhere it may well be that the reference is to normal human life and society, but this usage probably originated as a metaphor. The question with regard to Isaiah 53:8, therefore, is whether the phrase is to be understood literally or metaphorically (# 34). It seems to have been overlooked in some of these discussions that the linguistic picture in Isaiah 53 is undeniably one of death, with words such as "death", "living", "grave" actually used. The real question, surely, is not a linguistic one, but whether the total picture is literal or hyperbolic. If the latter, then to ask whether the Servant was actually laid in the grave assigned to him, is a wooden and unimaginative approach to the interpretation of a piece of poetry.

Whybray is convinced that such language in Isaiah 53 is metaphorical, and he draws attention to the occurrence of similar ideas and phraseology in the Psalter, where, as is well known, the deep distresses of the psalmist may be presented as the encroachment of death. This view is undeniably plausible; and on the analogy of the

Psalter, the corollary would be that, because of the figurative language, we have no way of knowing the precise circumstances of the sufferer. But this is not Whybray's conclusion; on the contrary, he states that "A number of phrases in the poem strongly suggest that he was arrested, tried, convicted and imprisoned" (# 35).

However, if one reads verses 8f. as a unit, one finds a very natural sequence of arrest, sentence, execution and burial. On what basis, it may be asked, does one decide where the literal ends and the metaphorical begins? An eleventh-hour rescue from a waiting grave may have been a literary stereotype in the ancient world, but it must be said that, in the parallels which have been cited, the fact that the sufferer did, after all escape death, is made quite explicit (# 36); but the Servant's escape from death is anything but explicit in Isaiah 53. The depiction of honour at the end of the chapter appears to be subsequent to, and indeed because of, the sufferings, not in itself a description of rescue from them (# 37).

For these reasons among others, then, it seems likely that not all scholars will accept the view that the Servant escaped death; nevertheless the hypothesis that he did so, is certainly here to stay, and is now supported by stronger voices, and with stronger arguments, than was the case till recently.

Another important trend also began with Orlinsky to be later fostered by Whybray: both deny that the sufferings of the Servant are in any way vicarious. Orlinsky insists that the generally held view is a prime case of Christian eisegesis, reading into the passage something that is simply not there. Whybray's judgment is more moderate, preferring to see the vicarious interpretation as a mistaken exegesis. He devotes the whole of Part I of his monograph to a detailed investigation of the words and phrases of Isaiah 53 which have hitherto been taken to describe the sufferings as vicarious; and concludes that not one of them need be taken to mean any such thing.

Again, only time will show how far Whybray's conclusions will commend themselves. It is not possible here to attempt a detailed examination of his arguments, and two observations must suffice. Firstly, it is remarkable how many terms and phrases in the passage have, in the past, been thought to describe vicarious suffering, rightly or wrongly; and secondly, it only requires the traditional interpretation to be substantiated for a single one of these cases, for that interpretation to govern the whole passage. Ultimately, in fact, all Whybray has done is to show that these various expressions could be otherwise interpreted; whether they should be, is another question. There can be no doubt that his interpretation is based more on his prior identification of the Servant than on his linguistic and semantic findings.

Finally, then, we turn to the question of the identity of the Servant, for many of us the most important issue of all. So many theories have been advanced in earlier years that one would hardly expect brand-new hypotheses to have been thrown up in recent scholarship; however, one new identification has, in fact, been proposed, namely that the Servant is a personification of the city, Zion-Jerusalem. (# 39) The chief difficulty about this suggestion, as Wilshire recognises, is that elsewhere in Isaiah 40-55, the city is personified as a woman, not a man. Wilshire has found a striking parallel of phraseology in a Sumerian lament over the fall of Ur: "O my city, like an innocent ewe, they lamb has been torn away from thee." (# 40) It is also a virtue of his hypothesis that his identification makes it easier to integrate the teaching of the Servant Songs with the rest of the prophecy than is the case with other theories. All in all, however, it seems unlikely that any new identification will gain wide acceptance nowadays; the very fact that it is new, demonstrates that it must be far from obvious!

If there is a new tendency to be observed, it could well be the view that the difficulty scholarship finds in identifying the Servant arises from the author's intention to conceal rather than to reveal. Westermann, commenting on 42:1-4, draws attention to a number of problems in the Servant Songs and states, "Exegesis must never ignore the limits thus put upon it. The cryptic, veiled language used is deliberate. This is true of every one of the servant

songs alike....The veiled manner of speaking is deliberate."(# 41) Most scholars had been content to assume that the original recipients of the prophecy would not have been puzzled by the problems we find, but Westermann avers that "much in them (the Servant Songs) was meant to remain hidden even from their original hearers." This rather startling declaration, which Westermann did not really attempt to justify, has now been taken up and amplified by Clines, who emphasises the number and weight of enigmas and ambiguities to be found in 52:13-53:12 (# 42). His reasoning is that so many and insoluble are the enigmas in the poem that it must be "of its essence that unequivocal identifications are not made."(# 43)

In other respects, too, Clines's approach to Isaiah 53 is very interesting, as he brings to bear on it the canons of rhetorical criticism. He has, in the present writer's view, focussed attention, effectively and unerringly, on the message and function of the passage in our concern to identify the Servant (for instance) we have all too often overlooked the obvious fact that, whatever the purpose of the Songs, it was plainly not to identify him (# 44)!

Clines goes further, arguing that the open-endedness of the poem "allows for multiple interpretations" (# 45); and not only so, but that we should look for them, recognising only that some are "more or less appropriate interpretations" than others; "The poem can become true in a variety of circumstances - that is its work." (# 46)

In general, numerous scholars have recently been arguing rather similarly that many (perhaps all) OT passages 'require to be set in more than one frame of reference for their full understanding. In the prophetic literature, there are always, at least, the original audience of the individual passage and the original audience of the collected book to consider, for instance. But Clines is going rather further than this, it seems to me (# 47), in the direction of giving the poem an autonomy from its author (even though he refuses to give it total autonomy). It is, at least, well

to remember that there must have been an original author and an original audience; and, as Clines himself admits, it remains a possibility that "once there was a key to the enigmas of the poem." Moreover, the enigmas may well be fewer in number if one takes the whole of chs. 40-55 as a legitimate context and a frame of reference. In the last resort, after all, nobody knows for sure that 52:13-53:12 ever had a separate existence from the prophecy surrounding it. One could well argue that the only legitimate starting-point for the study of a biblical passage is the context in which it has been transmitted to us.

It is clear, at any rate, that some other scholars have been less satisfied than Clines with Westermann's approach, and have continued the perennial quest for a secure identification of the Servant. There is an observable trend here too, in that the identification of the Servant as Second Isaiah himself is commanding considerably more support than it once did (# 48), though unanimity is as far away as ever. Whybray makes a powerful case in his monograph. The case is, in some respects, negative, however; he is chiefly concerned to deny three commonly-held viewpoints, (i) that 52:13 ff. belongs with ch. 53, (ii) that the Servant died, (iii) that his sufferings were vicarious. Even if he has succeeded in establishing these rebuttals, it does not necessarily follow that the Servant can only be the prophet himself; and if he has failed to rebut even one of these viewpoints, his own identification is considerably weakened. For instance, Whybray himself recognises that the portrait in 52:13ff. cannot readily be taken to describe Second Isaiah; but, as we have seen, the arguments for detaching these verses from ch. 53 are none too cogent.

Against the (auto-)biographical interpretation, (# 49), the chief argument would seem to be that it seems difficult to explicate various statements in the Servant Songs as descriptive of simply a prophet. Isaiah 53:12, for example, uses the metaphor of a conquering hero; is that really a natural description of a prophet just released from prison, as Whybray would have us believe? Isaiah 42:1-4 similarly prima facie describes a law-giver, not a prophet. The difficulty about a simple ident-

ification has always been the fact that the picture is larger than life, and cannot easily be made to fit any known historical figure.

The virtue of either a collective (e.g. Israel) or a future interpretation is that, by this means, it is possible to embrace more easily the wide range of pictures and of statements utilised by the prophet. The term 'messianic' may not be the best choice of word, if it is taken in its narrowest sense. It is by no means impossible that, in the prophet's mind, the Servant was an embodiment of the future leadership of Israel—the portrait owing something to kings, and something to prophets, in some ways reminiscent of Moses, and always closely linked with the nation itself. Some such interpretation still seems to the present writer much more satisfactory than the biographical hypothesis. Many of North's perceptive criticisms of other interpretations still remain valid (# 50). The list of names of scholars still supporting collective, or broadly messianic, views is still formidable (# 51), whatever the recent trends.

We are left, then, with a Servant whom it is difficult as ever to identify, and whose precise experiences in suffering remain enigmatic to us. The value of these sufferings has also been questioned, as we have seen; but it is beyond question that those sufferings were "the will of the Lord." It was God who purposed them, and who, in due course, led those who had misunderstood and despised the sufferer, to change their minds drastically, and both to recognise the sufferer as God's Servant, and also to comprehend the value of what he did. "Most impressive in this poem," writes Clines, "is the function of the four personae" (# 52). The poem's whole message revolves around the pronouns "I, he, we and they" (the title of Clines's monograph). If we cannot with ease and certainty identify the "he" (nor the "they"), we know at least that the "I" is God himself: and we can, if we choose, identify ourselves with the "we". If we let the poem still in our day create its own world of discourse, then, as Clines says, "perhaps only the language of testimony or confession... can properly express what the servant is... for me." (# 53)

Notes

1. B.Duhm, Das Buch Jesaia Übersetzt und erklärt (Göttingen, 1892).
2. H.M.Orlinsky, The So-called "Servant of the Lord" (VT Supplement 14: Leiden, 1967)
3. R.N.Whybray, Isaiah 40-66 (New Century Bible: London, 1975) and Thanksgiving for a Liberated Prophet (JSOT Supplement 4: Sheffield, 1978)
4. Whybray, Thanksgiving, Part III
5. R.F.Melugin, The Formation of Isaiah 40-55 (BZAW 141: Berlin and New York, 1976), pp.73f., 167ff.
6. J.Begrich, Studien zu Deuterojesaja (BWANT 77:1938; reprinted as TB20: Munich, 1963).
7. Melugin, op.cit., p.74
8. Whybray, op.cit., p.136
9. There is disagreement as to the extent of the words of Yahweh, but this difficulty need not affect the general question. For Whybray, verses 11b-12 constitute the divine oracle.
10. Op.cit., p.123
11. Cf. A.A.Anderson, The Book of Psalms (New Century Bible: London, 1972), vol.2, p.655.
12. See, however, P.-E.Dion, Biblica 51 (1970), pp.17-38, whose arguments for the unity of Isaiah 52:13-53:12 are somewhat more detailed, but depend more on content than on structural considerations.
13. Op.cit., p.74
14. Notably S.Smith, Isaiah Chapters XL-LV (Schweich Lectures, 1940: London, 1944) and E.J.Kissane, The Book of Isaiah (Dublin, 1943).
15. Whybray, Isaiah 40-66, especially p.27
16. D.J.A.Clines, I, he, we and they: a literary approach to Isaiah 53 (JSOT Supplement 1: Sheffield, 1976), p.60. Clines is here primarily referring to the autonomy of the poem over against its author.

17. C.R.North, The Second Isaiah(Oxford,1964),p.12
18. P.E.Bonnard, Le Second Isaie(Etudes Bibliques: Paris,1972),pp.39f.
19. Espec. JB,NEB,NIV,RSV and TEV.
20. Espec. C.R.North,op.cit.; C.Westermann,Isaiah 40-66 (OTL: ET London,1969); and J.L.McKenzie,Second Isaiah, (AB: Garden City,1968).
21. G.R.Driver,in M.Black and G.Fohrer(eds),In Memoriam Paul Kahle(Berlin,1968), pp.90-105; D.W.Thomas, Ephemerides Theologicae Lovanienses 44(1968),pp.79-86; Clines,op.cit.; and Whybray,Thanksgiving.
22. Driver,art.cit.,p.92
23. New in Hebrew manuscripts,that is to say; the word "light"does however appear in the LXX rendering of the verse.
24. The present writer has also expressed his doubts,in EQ 43(1971),p.140.
25. Cf.the NEB rendering,"After all his pains,he shall be bathed in light."
26. D.F.Payne,art.cit.,p.135.
27. E.g.NEB,TEV,Thomas, commentaries of McKenzie and Westermann and G.von Rad, The Message of the Prophets, (ET London,1968),p.222
28. Art.cit.,p.104
29. J.A.Soggin in ZAW 87 (1975),pp.346-355.
30. Op.cit.p.29
31. Cf Thomas,art.cit.,pp.79f.; his rendering is accordingly"fearfully smitten."
32. Art.cit.,p.138
33. Some of the arguments seem to me rather specious,especially the distinction Soggin draws between the Hebrew verbs g-z-rand k-r-t. It is significant that Whybray

obviously hesitates to press it (cf. Thanksgiving, p. 102).

34. I find the English summary of Soggin's article very revealing (art. cit., p. 354): "It is demonstrated that the expression nigzar min relates to the hopeless situation in the individual laments when it is said that a man has fallen into the hands of death" (italics mine). In other words, the language is that of death, but the implication (because of the register, or literary context) is something other, in Soggin's opinion.
35. Thanksgiving, p. 135. Whybray argues on the basis of some psalms which can be taken to relate to the situation of a lawsuit.
36. The rescue is either explicitly stated, or else the report is made in the first person, with the obvious implication that the speaker had survived to tell the tale.
37. It is the gradual picture which the ch. constructs, rather than any semantic considerations, which suggests that the disputed clause in v. 12 means something stronger than merely "risked his life"; the TEV rendering "gave his life" can thus be justified.
38. Orlinsky, op. cit., pp. 51ff. His ch. title expresses his view succinctly: "Vicarious suffering in Isaiah 53—a theological and scholarly fiction."
39. Cf. L. E. Wilshire, JBL 94 (1975), pp. 356-67.
40. Wilshire, op. cit., p. 359; the translation is that of C. J. Gadd.
41. Westermann, op. cit., p. 93
42. Clines, op. cit., Ch. 2
43. Op. cit., p. 33
44. The Servant is identified, admittedly, in 49:13—as "Israel". However, Westermann and many other scholars deny the originality of the word; and even if it is original, it may be a description or attribute rather than an identification.
45. Clines, *ibid.*

46. Op.cit.p.61
47. Indeed he seems to disparage the very notion of an original audience (ibid)
48. See the list of names in O.Kaiser, Introduction to the OT(ET Oxford, 1975),p.266; to these Whybray must now be added.
49. The identification of the Servant as Second Isaiah allows two possibilities of authorship,the autobiographical hypothesis,and the view that a disciple was writing about his master.
50. Cf.C.R.North, The Suffering Servant in Deutero-Isaiah² (London,1956),Ch.10
51. See the names listed in O.Kaiser, op.cit.,pp.266f..
52. Op.cit.,p.37
53. Op.cit.,p.64

PERSON AND WORK OF CHRIST IN I THESSALONIANS

R.E.H. UPRICHARD

I Thess. is regarded as being one of the earliest of Paul's letters. This fact is said to explain, in part, the scarcity of teaching relating to Christ's person and work in this epistle, as compared with the other later writings of Paul. Certainly none of the characteristic Pauline concepts of the death of Christ such as justification, reconciliation or propitiation, occur in I Thessalonians, while there is no lengthy treatment on our Lord's person such as we might find in Philipians or Colossians where of course it develops out of the situation addressed. The main emphasis in I Thessalonians relates also to the situation addressed and has to do with the event of the Second Coming (Parousia) which was causing some perplexity among the Thessalonians. This emphasis can be said to force any details there are of Christ's Person and Work into a futurist "mould", if this is a legitimate way of speaking of what happens. Thus in relation to the effects of Christ's death, believers will obtain salvation at his return. They will live with him in a future state of glory. Meantime they wait in hope for God's Son who will return to them from heaven. It is possible we may have a "primitive Christology" here, reflecting the early Paul whose theological formulations were not fully developed, a Paul who stands nearer the Paul of Acts, who preached at Athens or Ephesus. This appears to form a contrast with the Paul of Galatians or Romans.

However, this is doubtful. Paul's letters, by their very nature, were addressed to specific persons, and to deal with specific matters, germane to these congregations. It was difficulty in understanding the event of the Parousia in the Thess. church which probably compelled the writing of the letter. This obviously can account for the scant christological material we find in the letters. Paul rarely attempts any thing in the nature of a theological treatise (if indeed at all). He can assume they have been taught about the nature of justification and there was, therefore, no point in raising the issue. The preponderance of a futuristic emphasis on the death of Christ ie relating to its effects for the end events is simply a result of the need to spell out what the

Parousia entailed.

In spite of this emphasis, however, teaching on Jesus' Person and Work is by no means absent. Indeed, as we shall see, there is a much fuller Christology in I Thess. than some have suggested. We have some instances of explicit references. Aspects of Jesus' person and achievement evidenced in other Pauline writings are present here. Their particular form in this letter, is not so much determined by the maturity or immaturity of Paul's thought at the time of writing, as by the circumstances to which the letter is addressed. And now to the teaching in more detail.

The Work of Christ

By far the greater emphasis on the work of Christ in I Thess. relates to the Second Coming. The term invariably used for this is "parousia". Of all the Greek words used to describe our Lord's return, it connotes particularly the majestic arrival of a king with all the pomp, ceremony and anticipation connected with this. This coming, then, is heralded by fitting accompaniments- a cry of command, the archangel's call, the sound of the trumpet of God as the coming of the Lord himself. His coming relates directly to the people for their benefit. By this, he delivers them from the wrath to come (1:10). He returns specifically for them, for the dead in him will be raised and living Christians caught up with those raised to meet him. They will be with him for ever (4:16-18). He will present them to himself and to God, blameless and holy on that occasion (2:19; 3:13; 5:23). This is to be both comfort and hope to them (4:18; 5:24). The return of Christ dominates the eistle.

But the death of Christ is also mentioned. It is alluded to as an historic event, as Paul compares the sufferings of the Thess. believers at the hands of their fellow-countrymen with the treatment of Judaeans Christians by their compatriots. He describes the Jews as those "who killed the Lord Jesus." (2:15) A reference to

the death of Christ is also imbedded in a section of the letter where Paul comforts Thess. Christians concerning their departed loved-ones (4:14f.) The form in which it occurs, would almost suggest that it echoes a credal formula, prevalent in the early church, "For since we believe that Jesus died and rose again." It certainly presupposes a belief in the death (and resurrection) of Christ, as basic to the Christian faith. It is specifically on the grounds of the death and resurrection of Christ and, by means of their belief in it, that the Thess. are urged to hope, in anticipation, for their Lord's return and to comfort themselves regarding their deceased's destiny on that occasion.

However, the most articulate, theological formulation concerning the death of Christ, found in 1 Thess., is at 5:9, 10. "For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, WHO DIED FOR US so that, whether we wake or sleep, we might live with him."

Here is a statement on the purpose of Christ's death in relation to his people. Now, it might be argued with a fair degree of justification, that the primary thrust is future: Their destiny is not wrath but to obtain salvation. Their 'living' (Zēsomen), regardless of their dying before, or surviving to the parousia, is within the context of that event. Further, they are said to live with (sun) him, not IN(en) him, which might indicate a future rather than present union. It might also be argued, though with less force, that Paul's use of the somewhat colourless PERI (for) in the expression "who died for us", contrasts with the more definite HUPER, used on other occasions in connection with Christ's death—with less force, since the two prepositions differ little in meaning both in Hellenistic and NT Greek.

But surely it is natural that the primary emphasis should be future? Paul's teaching is concerning the day of the Lord, and his reference to Christ's death and its effects is naturally referred to within this setting. He is not by implication denying the present experience of life in Christ accruing from this event. What is inescapable in this statement, is simply this: that Christ's death relates to his people, it concerns them, its purpose is relevant to them, they are directly connected with it. While we may not rightly read into this a doctrine of substitutionary atonement as

evidenced in clearer texts. we cannot deny that Paul here teaches a relationship between Christ's death and the believer, a theme characteristic of his other writings.

References to the resurrection of Christ are even less in evidence than those to Christ's death. There are only two. At 1:10 the resurrection of Christ is attributed to God's power, "His Son...whom he raised from the dead." The resurrection portrayed as God's raising of Christ from the dead, is a concept frequent both in Paul and in the NT generally. The other occurrence of the resurrection in 1 Thess. is at 4:14, where it is coupled with the death of Christ in a form which may well have been credal. Together with the death, it is to be the believer's ground of hope and comfort in the parousia. There do not appear to be any references to the Incarnation, Ascension or Intercession of Christ in the epistle.

So explicit references to the work of Christ in 1 Thess. apart from the parousia, are noticeably scarce. But where they do occur, they are significant. Apart from what they indicate clearly as to the historicity of these events, they imply and presuppose quite a full theology, and certainly one in keeping with Pauline teaching in other places. The suggestion of the fulness of Pauline teaching on Jesus' person and his achievements for men is confirmed when we turn to consider the implication or the application of this in relation to the believer.

Application of the Work of Christ.

This is obvious at a number of places in 1 Thess., and where it does occur, it tends to confirm the view that Paul's understanding of the significance of Christ's work at this point of time, was essentially the same when he wrote his other letters. Particularly, we find the application of the work of Christ to the believer evident in the following:

1. The relationship of spiritual life which the believer is said to enjoy in Christ. Churches are described

as being "in" Christ(1:1;2:14). The grounds of the believer's assurance of comfort in Christ's return are the death and resurrection of Christ(4:14). Indeed, the Christian's consolation respecting his departed, believing, loved-ones resides also in the fact that these friends are "in Christ" even in death, for they are described as "the dead in Christ", who will first rise(4:16). The destiny of all believers is to be eternally present with the Lord, where "Lord" is obviously used for "Christ".(4:17) Believers will be delivered from future judgment, obtain salvation and will live with Christ. The benefits of Christ's resurrection are deliverance from the coming wrath(1:10) and this is bound up with his death with its purpose for the believers that they should live with him(5:9,10).

Whatever led Paul in other letters to describe the believers' relationship with Christ as being "in Christ", or induced him to portray the believer as dying with Christ in his death to an old way of life, and coming alive with him in his resurrection to a new existence, emerges also here. So the glimpses given us in I Thess. are all of a piece with what Paul has said elsewhere.

2. Instructions for the believer come ultimately from Christ and what authority they have, derives from him. The relationship begun through faith in Jesus Christ crucified and risen, is to be sustained and continued through simple obedience to his commands. Thus the basic "good news" about Jesus is alternatively described as the "word of the Lord", sounding out from the Thess. to the surrounding areas, or as the "Gospel of Christ", of which Timothy is God's servant(1:8;3:2). The authority of Paul's word of comfort to the Thess., respecting departed loved-ones, derives from the fact that it is given "by the word of the Lord"(4:13). In this, and in the above instance, "Lord" seems to be used of Christ. Instructions which the Thess. have received from the apostles, and which they are observing, they are urged "in the Lord Jesus" to continue following, as these very instructions have been given "through the Lord Jesus" (4:1,2) i.e. from him they ultimately originate and bear his imprimatur. Spiritual teachers in the congregation are to be respected because their position of oversight is from Christ. (5:12)

Again the same emphases that we find in other Pauline letters are here, whether it is apostolic authority deriving from Christ, or respect for teachers for their works' sake, or imitation of the apostle, or adherence to apostolic instruction as something received from Christ and transmitted to the church. All of these find echoes in I Thess. and show the progression of the achievement of Christ in the believer.

3. Sanctification as the ongoing experience of the believer in Christ is also found here, with the ultimate purpose of glorification. The effects of Christ's work are evident in the fruitful trilogy-work of faith, labour of love, steadfastness of hope-used to describe the life of the community in Thessalonica (1:2). In their very conversion experience, born of persecution, they are imitators of Christ and of the apostles (1:6). Paul prays that the Lord will increase their brotherly-love with a view to their complete holiness at the parousia (3:13). Paul rejoices in the fruit of love obvious in their present way of life and urges them to continue (4:10). He anticipates prayerfully their entire preservation and sanctification- spirit, soul, and body- at their Lord's return (5:23).

All of this is part of their continuing experience of their acceptance of the word of the Gospel and their imitation of Christ. In the present, it expresses Christ's saving work in them and looks forward to the future return of Christ and prepares for it. Their evident brotherly-love and their vital Gospel witness are abundant proofs of the effects of Christ in them. Their hope will be realised on Christ's return, a constant theme in Paul's epistles. The good work begun by Christ, will be brought to completion. Christians are changed from one degree of glory to another. They show the fruit of the Spirit as evidence of their salvation. The nature of the hope, set alongside faith and love, is expanded in Paul's thought. It is hope of glory, laid up in heaven, an immortality and a crown.

All of this is related to Christ's work and derives from it. There is no demonstrable difference between the effects of Christ's achievement, as it concerns the believer in 1 Thess. and in other Pauline letters. The emphasis is eschatological but the benefits are similar.

The Person of Christ

When we examine the portrait given us of Christ in 1 Thess., we come to the same conclusion. There is no specific teaching on Christ's person but the implications of any allusions tend to confirm the divine nature of Christ. We can find no discernible difference between Paul's understanding of our Lord's nature here and that found in other letters. There are perhaps three areas in which this is particularly evident.

1. The position given Christ in relation to God. In this, the elevated status granted to our Lord implies something close to God, even if at the same time there is a certain subordination. The Thessalonian church is described as being both in "God the Father and the Lord Jesus Christ." (1.1) To Christ, along with the Father, prayer is offered, and the significance of this is underlined by the use of a singular verb "direct" (KATEUTHUNAI) after the plural subject "Our God and Father himself, and our Lord Jesus" (3:11) so close is the unity existing between Son and Father.

And, yet, as in all Paul's letters, the distinction of persons is maintained. So Christ is described as "Son" at 1:10. Though this use is notable for it appears to be more usual for Paul to use "Lord" in eschatological texts to describe Christ. Is 1:9, 10 unpauline? There is no mention of death in a context where Christ's redemption is mentioned. There is also the language used eg "turning to God from idols." Paul, however, may be merely using a traditional saying about the success of Christian missions which may suit his purpose at this point. The description "Son" is crucial for any understanding of Paul's view of the relation of Christ to God.

2. The high rank given generally to Christ throughout the letter. Most of this we have already noted. OT

language, applied to God, is referred to Christ. (5:2). The apostolic authority is derived from him and Christ-ian teaching is carried out, in terms of his commission (2:6,7;3:2;4:1,2;5:12). The Gospel is called the "Gospel of Christ" (3:2). He is the agent through whom God's will is accomplished (5:9,10). He is the author of his people's redemption, growth and establishment in holiness, to the point of perfection, at his second coming (1:9,10;3:11-13). He is also, perhaps, depicted as indwelling the believer and the Church (1;1;4:16). While not spoken of directly as judge, his part in judgement is implicit in statements about the parousia. (4:6,17; 5:2f.)

All of this appears to be consistent with his portrayal of Christ in his other writings.

3. The significance of the titles attributed to our Lord in the letter. An examination of Paul's use of names used to describe Christ in 1 Thess. viz, Jesus, Son, Lord, Jesus, Christ or combinations of these, and setting them alongside his use in other letters, yields interesting results.

A characteristic feature, in this respect, of 1 Thess. is the incidence of the title "Lord" in the letter. It is used thirteen times in this comparatively short epistle. Though in certain instances it may refer to God, it is mostly used of Christ. It is used for Christ in quotations or allusions to the OT, or in introducing them, including the phrase "word of the Lord" (4:15;5:2f.) in statements about the parousia (4:6,15,16,17²;5:2), and in the phrase "in the Lord" (3:8;5:12), all of which appear to be typical of Paul.

The complete title "Lord Jesus Christ" occurs five times in the letter and nine times in 2 Thess., which has been claimed as evidence of a full Christology even in these early letters. Caution, however, may be necessary here, since the usage may not be governed by a development from the simple form "Lord" to the fuller "Lord Jesus Christ", as much as by the demands of the context in which the usage occurs.

While the description "Son" in 1:10 is not

as frequent by any means as his use of the term "Lord", and here it may be bound up with a current statement on missionary work, yet, along with the terms "Jesus", "Christ", "Christ Jesus" and "Lord Jesus", it can be claimed to reflect Pauline usage.

Generally speaking then, there is little difference between Paul's use of these descriptions in I Thess. and his other letters. Sometimes the material in which they are found is traditional or pre-pauline. Sometimes it may be found in closing benedictions or opening salutations. We can see the dilemma for Paul of insisting on a divine Lord Jesus and yet setting him in distinction from the Father. This tension is found in all his letters but there can be no doubt of the exalted position of Christ, even if at all times there is a certain subordination.

It does appear, therefore, that there is scarcely any discernible difference between the Christology of Thess. and Paul's other writings. Where differences do occur, they are differences of emphasis, hardly of essential content, and the same basic presuppositions or understanding of Jesus and what he has done for men are found in all the writings.

The essential understanding of Jesus is of one who was essentially human and yet over against God was given the name above every name to which every knee should bow and every tongue confess he is Lord, one in whom the fulness of the Godhead dwelt bodily. He was a real person, put to death by the Jews and yet at the same time, the Son of God who, as Messiah and Lord, will return from heaven for his people. He speaks of a Christ whose death and resurrection are historic facts on which Christians may ground their hope of salvation and of his glorious return. He has died for them and so they will live with him. They are in him in their fellowship of faith, united to him even in death. What instruction they have been given derives from his authority. As a result of their relationship with him, they evidence a change of character and anticipate perfection on his return.

Thus here is no stunted Christology, no immature Paul with half-developed ideas. His view of the person and achievement of Christ, though perhaps expressed with differing emphasis, is substantially one with his teaching elsewhere. We can hardly speak of any radical change in the Pauline view.

"The strongest impression that one gains from reading the Fourth Gospel's treatment of the Jews is of its polemic attitude." #2 This is R.E.Brown's verdict on the subject and indeed he emphasises it more strongly when he writes, "The bitter character of the polemics can easily be seen in passages like 8:44-47, 54-55. The disciples of Moses and the disciples of Jesus (9:28) are locked in struggle." #3

That such a judgment is not only possible but justifiable, and not only a matter of theological debate but even of practical and political significance, can be seen from the use made of the Gospel in anti-Jewish propaganda and prejudice, as, for example, by the Nazis. In an article in the Expository Times, the Rev. Francis A. Evelyn, dealing with the Nazi vilification of the Jews, wrote, "All do not know, and many may be shocked to learn, that a favourite text-book of anti-Jewish propaganda is the Gospel according to St. John. Here, say the Nazis, is a piece of scripture that needs no editing to bring it into line with our views. In it Jesus and the Jews confront each other in antagonism and hatred. The feud between them brought him to death." #4 Even though he held this to be "a complete misconception of the Fourth Gospel", he could nevertheless write, "I believe that the atmosphere of bitter Jewish opposition to the nascent church in which the author wrote, has led him into a way of telling his story which, if not itself wholly erroneous, gives ground-as recent events show- for really deadly error." #5 Scholarship and experience alike show that this estimate of the nature of the controversial attitude to the Jews in John's Gospel has truth in it. But does it represent the whole truth? A brief review of the various sayings and actions of Jesus, and the usage and outlook of the evangelist show another side to the debate.

In discussing the background of the thought of the Fourth Gospel, Lindars highlights a shift in emphasis away from speculative Hellenistic philosophy as the main influence. He writes, "More recently attention has been turned to the Jewish background, especially in the work of Hoskyns and Barrett. This has received striking confirm-

ation from the discovery of the Dead Sea Scrolls", and he is in no doubt about the correctness of this change, for he accepts, "that..it is clear that the author derives his thought from the Jewish and Christian tradition." #6 The same conclusion is reached with regard to the language of the Gospel and its general characteristics. C.H.Dodd asserts that, "The case for an underlying Semitic idiom is irresistible," (#7) and A.M.Hunter concludes that "the Gospel is in many ways redolent of Palestine." #8

It would be surprising if any account, however sketchy, of the life of Jesus in first century Palestine, and supposedly coming from the pen of one of his Galilean disciples, did not have the general atmosphere and characteristics of Judaism and a certain dependence on it. Indeed the absence of such a feature would almost automatically provide a prima facie case for deciding that the witness is suspect and its reliability doubtful.

In support of his thesis that the Fourth Gospel is an appeal to the Diaspora Jews "to believe", i.e. to accept Jesus as the true Messiah, J.A.T. Robinson appeals to Gal.2.9 so that Paul may be called in as evidence that John's primary concern is "with the Jews." This verse makes it plain that "the reputed pillars" of the Jerusalem church namely James, Peter and John recognised the validity of the Pauline Gentile mission. While "they should go to the circumcised", Robinson, with justification, holds that it is clear "that at that time at any rate he was committed to evangelism among the Jews." #9 After seeking to substantiate his interpretation from the Gospel itself, he delivers his verdict on John. "He is not all things to all men but limits himself voluntarily as an apostle to the circumcision. Always he speaks as a Jew and indeed, like Jesus as a Jew of Palestine." #10

While Robinson may overstate his case and may build too much on a rather selective and subjective exegesis, it is nevertheless both salutary and subjective exegesis, it is nevertheless both salutary and necessary that the general truth of this background of John should be emphasised and appreciated. There is considerable evidence in the Gospel of an attitude towards the Jews which was both sympathetic and positive, despite, as Robinson puts it, "the statement which is constantly made that St. John's Gospel is the most anti-Jewish of the four." #11 To

acknowledge this may give added thrust and importance to any hostility he may show toward the Jews.

Although the Prologue can be so read as to imply that John saw the Gospel and the new Age in Christ as a creation *de novo*, there does not appear to be any effort on the part of the evangelist to imply or prove that all connexions with the past, and particularly with the Jewish hope and promise, should be, or had been, severed. Jesus is always presented as 'Ho Christos', or 'Ho Messias' and, as has been seen, the purpose of the Gospel is to bring the reader to acknowledge him in this way. Lindars makes the point strongly when he writes, "There is no Marcionite attempt to cut the church from its Jewish moorings", and in the same context, he speaks of the "Jewish matrix."

But it is not only the church which is not detached. The same is true also of Jesus himself. Robinson told that, "It is fundamental to the Gospel that Jesus himself is a Jew" (4:9), that he should distinguish Jews from Samaritans as 'we' (4:22). #12 The Prologue declares that he came to 'his own' who did not receive him (1:11) and, at the end Pilate identifies him with his accusers, "Your own people handed you over to me" (1:35). Throughout his examination he is addressed as 'King of the Jews' and, as such, he is crucified. Throughout his life he is depicted as a faithful Jew, who accepts voluntarily the obligation of attendance at Synagogue and Temple and of taking part in various feasts.

While there may be a certain polemical intent in 1:47 "Behold, an Israelite indeed in whom there is no deceit", it is clear that, for Jesus there are exceptions to the general denunciation. It would certainly appear that his use of "Israel" or "Israelite" is as a title of honour or respect and is a recognition of what is good in the character and traditions of his own people. The same acknowledgement would appear to be present in the conversation with Nicodemus and, particularly in 3:10 where he is called "The teacher of Israel". John the Baptist makes or recognises this distinction between "Israel" and the "Jews" when, in 1:31 he declares that the purpose of his coming in relation to Jesus was, "That he might be manifested to Israel." Brown describes this usage as "a favourable term describing the real succession to the OT heritage." #13

Even more striking, however, is the cumulative and inescapable evidence of the widespread influence of the OT upon the Gospel and its writer. At face value there would

appear to be less direct dependence on it than in the other Gospels. Only about twenty quotations can be identified but as A.M.Hunter writes, "This is no measure of his debt to it," (#14) since its language, thought forms and images permeate the whole book.

The opening words "in the beginning", as Hunter points out, take us back to Genesis 1:1 and set the tone for what follows. #15 Indeed Brown quotes Hoskyns as showing "how Genesis influenced John, even though John never explicitly cites it." The narrative of the first days of creation and of the first man and woman is the backbone of John 1:1-2:10, and the theme of Mother Eve returns as Jesus hangs on the Cross in 19:25-30. There are references to Abraham (8:31ff), Isaac (3:16) and Jacob (4:5ff). It is generally agreed that 1:51, "You will see the heaven opened and the angels of God ascending and descending upon the Son of Man", is a clear allusion to Jacob's dream of the ladder from earth to heaven in Genesis 28:12. To Brown the connection "seems convincing... especially if we recall the previous reference to Jacob-Israel in the national scene." #16

On the wider question of the OT quotations in the Gospel, Freed has shown that John used not only the traditional and commonly used proof-texts, but that he also includes quotations not used elsewhere in the NT and that, in particular, he draws from the Psalms, Isaiah, Exodus and Numbers. He concludes that, on the basis of his study, "His method presupposes and reveals a thorough training in the Jewish scriptures and tradition and a thorough knowledge of their content." As well as having a detailed knowledge of the scriptures, Freed finds that John is not confined to any particular version of them. The LXX appears to be basic but he also seems to use the masoretic text and to be familiar with the tradition of the Targums, though he made "an original and creative use" of them. #17

Within this use of the OT, attention can be drawn not only to his reverence for it, but also to his treatment of the figures from it who appear in the Gospel. Schnackenburg points to the fact that they are treated with respect even though the superiority of Jesus is constantly brought out. #18 His attitude of esteem for Abraham (8.58), Jacob (4:12), and Moses (1:17; 9.28) is instanced.

Perhaps even more impressive and convincing evidence of the basic outlook of John is provided by the constant echoes of themes and motifs which shape his thoughts and mould his expression from the O.T. These can be found, for instance, in the list of titles applied to Jesus in Chapter 1 - He who comes (v.27), the Lamb of God (v.29), the Son of God (v.34), Rabbi (v.38), Messiah and Christ (v.41), him of whom Moses and the prophets wrote (v.45) and King of Israel (v.47) - all of them "figures in the gallery of O.T. expectations." #19

Moses and the Exodus also occupy a large and important place in the Gospel. Glasson examines the use of the Exodus and wilderness imagery as an important "key to the understanding of the Fourth Gospel", and finds direct use of this feature in Christ and the Torah (1:17), the Serpent in the wilderness (3:14), the Manna and the Bread of life (6:30ff), the living water and the Rock (7:37-39) and in other less obvious but equally important features. #20

Important O.T. ideas are present, too, in the Shepherd (Ch.10), the Vine (Ch.15); the 'ego eimi' sayings and also in the concepts from the Wisdom literature with which Schnackenburg finds "the strongest links" (#21) and of which Brown writes, "We shall show... that the most decisive influence on the form and style of the discourses of Jesus in the Fourth Gospel comes from the speeches of divine wisdom in books like Proverbs, Sirach and the Wisdom of Solomon." #22

There is also an obvious familiarity with contemporary Rabbinic Judaism, which shows itself in his knowledge of legal precepts and their rabbinic interpretation. Examples are found in 7:23f - about circumcision on the Sabbath and in 7:51 - on the regulations about the hearing of an accused. Lindars points out that "the discourse on Ch.6 turns on the Rabbinic equation of the Manna with the law given at Sinai, and also includes a specific Rabbinic argument (6:45)." #23 Schnackenburg too, sees evidence of this knowledge and contact in, e.g. the hidden Messiah (7:27); the Rabbinic disputation technique of Chapters 3 and 8; the interpretation of Scripture (6:31ff; 8:56; 12:41) and takes this to show "a familiarity with the mentality of official Judaism." #24

Lindars draws attention to the "numerous topographical details of Jerusalem and its environs which suggest either personal acquaintance with the sites or at least very detailed information." #25 He mentions, too, the author's familiarity with the Jewish feasts and the ceremonies connected with them,

7:37), ritual purification (2:6) and the Samaritans (4:20-25). From these it would appear that the evangelist had not only knowledge of scripture and traditions of Judaism but also an awareness of its contemporary expressions in a real situation which he, or his source, knew well.

The possibility of knowledge of, and contact with, the most important aspect of contemporary Judaism, namely Qumran and the Dead Sea Scrolls seems to be indicated and the evidence from the source anchors the evangelist more firmly than ever in a setting that was overwhelmingly Jewish of one form or another.

To recognise this sympathetic treatment, this debt to the scriptures and the past, and this interest in his own time and surroundings, will help to ensure a fair treatment of the subject of John's intention towards the Jews and will prevent a distorted picture being given either of him or of them.

It would be strange, however, if there were no traces of conflict "since Jesus addressed himself primarily to the people of Israel and tried to bring them to believe that the kingdom of God was present in his ministry", and the Gospel must be expected to contain elements of this "either in the form of a missionary appeal to Israel or in terms of an apologetic to answer the Jewish rejection of Jesus. There are instances of this in Matthew; but in the setting up of the contrast between Christian and Jew, John may well be the strongest among the Gospels." #26 To sustain this hypothesis, Brown highlights some of the areas in which opposition arose, and then he comments, "Now, plausibly some of this stems from Jesus' own outlook on his Ministry, but why this emphasis in John?" #27

To attempt to give an answer to this question, it is necessary to examine the main occasions and incidents in the Gospel where Jesus and the Jews confront one another so that an overall, yet detailed, picture of John's argument may be discovered and represented.

One significant and widely recognised difference between John and the Synoptic Gospels is that in the Synoptics, hostility towards Jesus comes usually from particular parties. In John his opponents are, simply, the 'Jews', and the term 'hoi Ioudaioi' is used 71 times in the Gospel against a total of 16 times in the Synoptics (5 in Matthew and Luke and 6 in Mark) with no attempt to explain what is meant. On many occasions

there is no hostile motive involved: in 4:22 it is applied to Jesus himself "a Jew" as distinct from a Samaritan, and it is used in a neutral sense where it refers to the feasts or customs of the "Jews" as in 2:6, 13; 7:2. It appears too, especially in Chs 11 and 12 that it has a local colouring and means "the inhabitants of Judaea." #28

Why then did John use what could be a relatively colourless term to convey so obviously a sense of hostility and opposition? Why does it appear so infrequently in the Synoptics and why, on the other hand, do some of the distinctive and influential Jewish groups, so evident in the Synoptics, not appear at all in John e.g. the Scribes, the elders and the Sadducees? It is generally agreed that it cannot be a lack of knowledge or faulty memory on the part of John. #29 It is much more likely that "the evangelist is guided by a certain judgment he has formed on Judaism." #30. What is the nature of that judgment, how does he reveal it, and on what grounds did he form it? In the examination of the evidence, it has to be remembered that there may be occasions where polemic against the "Jews" is present even though they are not identified by name, just as we have seen, conversely that the use of the term does not inevitably involve a hostile attitude.

One such incident is, significantly, at the marriage feast in Cana, described by John in 2:11 as "the beginning of signs", and in which the historical circumstances seem to be subordinated to a very clear theological motive. At first glance the miracle appears to be an answer to human need in a way that is supernatural and abundant. It is, however, generally accepted that in the intention of John there is present a much deeper meaning. This is, for example, Jesus' reply in 2:4, "my hour has not yet come", and "the hour" in John usually refers to the passion and glorification of Jesus. There is, too, the description of water jars as "according to the purification of the Jews" (v.6), and above all, in the comment of the evangelist in 2:11 that, in this first miracle, "He manifested his glory and his disciples believed on him." Clearly this result is in line with the declared purpose of the evangelist in 20:31, that faith may come through his record of the life of Jesus. Bultmann recognises this other significance when he states, "For the evangelist the meaning of the story is not contained simply in the miraculous event." #31 Brown, too, looks beneath the surface and finds, "The primary focus is, as in all Johannine stories on Jesus as one sent by the Father to bring salvation to the

world. What shines through is his glory, and the only reaction that is emphasised is the belief of the disciples." #32 He quotes Schnackenburg as bringing out clearly "the centrality of Christology in the Cana narrative." #33 Marsh makes the same point: "For the central issue is....the amazing thing which happens when the one who is the bridegroom, the real genuine bridegroom, attends the festival of a Jewish wedding, a marriage ceremony among the people of God, and transforms it." #34 From the variety of meanings that are possible, it seems that the evangelist wishes to stress this element of transformation, replacement or fulfilment. Lightfoot comments, "In the order which he gives, the Lord shows his readiness to make use of the old order, so far as may be; it is his purpose, whenever possible, not to destroy but to fulfil." #35 Lindars widens the argument when he contends that, "Here there is more emphasis on the inadequacy of the old." #36 In his comments on 2:3 ("They have no wine"), he sees the incident as a very pointed polemic—"This presumably represents the failure of the Jewish law which, in its turn, stands for the inadequacy of all religion before the coming of Christ." (Bultmann) #37 Bultmann indeed states, "their (i.e. the Jews') religion stands for all false or temporary salvation beliefs." #38

Brown also argues for this when he writes, "In view of this consistent theme of replacement, it seems obvious that in introducing Cana as the first in a series of signs to follow, the evangelist intends to call attention to the replacement of the water prescribed for Jewish purification by the choicest of wines. The replacement is a sign of who Jesus is, namely, the one sent by the Father, who is now the only way to the Father. All previous religions, institutions, customs and feasts lose meaning in his presence." #39

Just as Bultmann argued from the evangelist's viewpoint, so Brown takes the vantage-point of both the Gospel reader and the disciples. For them "the symbols at Cana are familiar and meaningful scriptural symbols." The wedding in the OT e.g. Isa 54:4-8; 62:4-5 "symbolises the Messianic days," and it is a picture on which Jesus drew on other occasions (Mt 8:11; Lk 22:16-18); cf new wine in old skins. It is more than a coincidence that this

occurred at the beginning of the Synoptic account of the Ministry of Jesus (Mark 2:22) just as the same idea is used in the same way by John. Lindars holds that the headwaiter's statement, "You have kept the choice ^{wine} until now", can be understood as the proclamation of the Messianic days." The abundance of wine, too, is 'one of the consistent O.T. figures for the joy of the final days (Amos 9:13-14; Hosea 14:7; Jeremiah 31:12)." #40

There is clear evidence, then, to support the thesis that the incident as presented and understood could be taken as a very clear judgment on the barrenness and inadequacy of Judaism. But it must also be seen as a fulfilment and not only as a replacement. It was "Jewish" water which became "Christian" wine through the action of Jesus. He did not dissociate himself from what he received and had gone before but acknowledged his debt to Judaism when it was properly understood and when it allowed itself to be given its full meaning by Him.

If "there can be little doubt that he (John) meant to show the supersession of Judaism in the glory of Jesus" (#41) at the beginning of the Ministry in Galilee, there can be even less question of the intention of the evangelist, and of Jesus himself, in the cleansing of the Temple, at the beginning of his Judean ministry, which immediately follows the marriage at Cana in the Fourth Gospel (2:13-22). Only a theological motive can dictate, and explain, the placing of the incident at the beginning of the Gospel in contrast to the Synoptics where it comes in the last week of Jesus' life. By its nature it would be "more readily understandable at the climax than at the beginning of the Ministry." #42 Lightfoot contends that one reason for the Johannine order "may be that it is part of his purpose to represent the judgment or discrimination effected by the presence and the work of the Lord among men as in operation from the outset of his activity, and the 'cleansing of the Temple', understood as the purgation or judgment of Judaism which he effected is a suitable means of calling attention to this aspect of his work." #43 In the action of Jesus there is no more 'completion or perfection of the Jewish order,.....it is opposition to the old order and (in consequence of the attitude and future action of those who now accost him (2:19-20)), is destined to lead to its replacement." #44 Certainly there can be little doubt that, for the evangelist this act "indicates a radical break with the religion of Judaism." #45

nce again, however, it is not only the action of Jesus which is important, but the understanding of it by the witnesses to it as well as by the evangelist and his readers.

Barrett writes of Jesus in this context, that "he reveals himself authoritatively in the Temple, but his authority appears even more clearly in the words attributed to him than in his acts." #46 But even his actions appear to be explained by precedents for them. Jeremiah, for instance, warned the priests that the Temple had become "a den of thieves" (Jer. 7:11) and prophesied that God would destroy the Jerusalem sanctuary. Zechariah (14:21) foresees on the Day of the Lord, that there would be no merchant in the Temple and Malachi (3:1) sees the Lord's intervention in the Temple, following a strong castigation of the abuses in Levitical worship, and Isaiah sets forth the prophetic ideal of the Temple being a perfect house of prayer for all nations. #47 Brown argues that, on this basis, the action of Jesus would have been perfectly understandable, "in the light of the claim that he was a prophet, and even the Messiah." #48

Yet this is precisely what "the Jews" fail to understand. In 2:18 they demand 'a sign'. Lindars explains their demand in this way: "Jesus acts like the Messiah and they want convincing proof that he is the Messiah. The real point at issue is Jesus' authority for his action." #49 By their request they show that they do not recognise him and do not understand the scriptures. They cannot even see that Jesus' action itself is "a sign, viz. of the coming destruction of the Temple worship, and they presume to ask for that which, in truth, has just been granted." #50

And so, quickly and pointedly, the attack has been changed, and it is the spiritual inadequacy of the Jews themselves, and not only of their worship, which is exposed. This is further revealed in their misunderstanding of the words of Jesus when he refuses to grant an authenticating sign. They interpret his words (2:19) in a material and superficial way (2:20). Barrett points out that such misunderstandings are very characteristic of John and are often, as here, more than a literary trick employed by a writer given to irony. They represent in miniature the total reaction of Judaism to Christ; the Jews perceived only what was superficially visible in Jesus and naturally rejected as absurd the suggestion that he should be the Son of God; and if they

had penetrated beneath the surface they would have seen its truth." #51

The evangelist himself clearly shows some of what is under the surface by his additions to, and changes in, the narrative as compared with the Synoptic account. By his appeal to Scripture in Ps.69(v.17), which he introduces to show that zeal for the Temple will destroy Jesus and bring about his death; by the expulsion of the sheep and cattle(v.16) as an imperfect sacrifice; and by his reference in v.19 to "three days" John brings the death and Resurrection of Jesus into this context. Lightfoot supports this interpretation. He writes, "John has already brought the Lord's cleansing of the Temple into connexion with his death. The self-oblation of the true Paschal Lamb must precede his Resurrection." #52 There does not, however, appear to be any suggestion of self-oblation in the narrative. Indeed Lightfoot himself on the previous page(p.113), commenting on 2:19 writes that, "the ambiguous answer conveys the truth that the Jews, in their unbelief, will themselves become the instruments in bringing about the sign which the Lord now offers them; for it is they who will 'lift up' the Son of Man(8:28). Thus the sign given will also be their judgement and their condemnation." While this is the first head-on confrontation between Jesus and "the Jews" it is also the first example of "a conspicuous feature of this Gospel, that those who in it come into contact with the Lord, ipso facto come also into Judgement; by their attitude to him, and to his works and words, they pass judgement on themselves, a judgement either of acquittal or of condemnation. To speak generally...the final attitude seems to be implicit from the outset..." #53

In the narrative then, there is a number of meanings and interpretations. It is an act of condemnation of the methods and practices of Jewish worship. It is a declaration that they are now superseded by a new order. It is, by implication at least a revelation of the blindness and ignorance of "the Jews" of their own tradition and Scripture. It is also a pointed challenge to them that, in their unbelief, and by clinging to the externals of religion, they will miss the glory in their midst and so will be responsible for the death of him whom God has sent.

In his comments on the incident, the evangelist appears to make another polemical point. In 2:1 he writes, "His disciples remembered", and in 2:22 "When he was raised from the dead, his disciples remembered". The disciples, too, could not

understand at the time the significance of what was happening and could not do so until after the Cross and resurrection. Till then they were in the same position as the Jews. Marsh states that, "as with the record of the miracle at Cana of Galilee, John is deliberately writing this story, not as seen from the beginning, but as seen from the end. For only in this way can the story have proper telling." #54 This is undoubtedly true of the writing of the Gospel as a whole, but it is equally true of the understanding of the Person and Work of Jesus and of the Scripture which bears witness to him. "The Jews who do not accept this key to understanding therefore cannot know either him or the Scriptures at all."

As at Cana the incident ends with faith-"and they believed the Scripture and the word which Jesus spoke"(2:22) once again the Person of Jesus, not only his authority, is the vital factor in the evangelist's understanding, and the response, or lack of response, to the Scriptures and to him, is the distinguishing feature between "the Jews" and "the disciples."

The meeting between Nicodemus and Jesus(3:1-21) might appear to be of a more conciliatory and positive nature. But this appearance is misleading, for, while John finds a representative of Judaism at its best...he cannot but expose his fateful inadequacy." #55. Lindars believes that, "He represents official Judaism in a situation of openness before the claims of Christ. He may thus stand for the sort of response which was still possible in some Jewish circles when John wrote the first edition of his book." #56 It would seem that, in the context of the Gospel, and as Nicodemus himself explains his visit, he represents the position of those mentioned in 2:23- "Many believed in his name, seeing the miracles he did", those who were "ready to believe in Jesus' name, yet really incapable, as a Jew, of full commitment to Jesus as Messiah and Son of God." #57

In John's account, there is no clear predisposition to be prejudiced against Nicodemus, although he was a ruler of the Jews." He appears in a good light in 3:50f and in 19:39, he is counted among the disciples. In this nocturnal visit, however, he appears to have more

of a representative than a personal role. He comes to Jesus with the ultimate question, about salvation, and yet there are indications, for example, in the use of 'we' in v.11, that 'the dialogue is really being conducted between the Church and the Synagogue.' #58 Nevertheless, the favourable treatment serves only to highlight the telling points made against him by Jesus and the evangelist.

It is, for instance, of more than temporal significance that Nicodemus came to Jesus by night. (3:2) Brown reminds us that he consistently recalls this detail because of its symbolic import. Darkness and light symbolise the realm of evil, untruth and ignorance (see 9:14, 11:10). #59 Both he and Lightfoot contrast Nicodemus, coming from the darkness to the light, with Judas, who in 13:30 'finally forsakes the Lord in order to join the Jews and thus identifies himself with the night.' #60

This origin is reflected in his inability to understand what Jesus is saying and his misunderstandings, so typical of the Jews in the Gospel, are used by Jesus to give a full explanation of the truth. His coming to Jesus is an acknowledgement that he, a teacher, can learn from Jesus and that in him there is an answer which he cannot find in Judaism. His question, 'How can this be?' (3:9) is a confession, on the part of a leader of the Jews, that he needs instruction, and the reply of Jesus emphasises this. Lindars, commenting on Jesus' reply 'Are you the teacher of Israel and you do not know this?' (3:10) says 'Jesus' question is ironical; as a well-instructed rabbi, Nicodemus should have been in possession of the facts to enable him to understand Jesus' teaching and to acknowledge its authenticity. The fact that he does not, or perhaps rather will not believe, illustrates the failure of the Old Law.' #61

Bultmann makes the same point even more sharply when he writes, 'Jesus' answer makes it clear that the teachers of Israel can give no answer. They necessarily fail when they are faced with the decisive questions.' #62

The subject under discussion, too, would appear to be of more than conversational value. This is the first dialogue in the Gospel and the first words in it of Jesus to Nicodemus, 'Except a man is born from above, he cannot see the kingdom of God', especially when addressed to a man of Nicodemus' stature and background, are a demand for 'something more than an improvement in man; it means that man receives a new origin.' Since, for John, the origin determines the goal, it follows that if a man, Nicodemus, is to find salvation, 'He must start from another point... He must be reborn.' #63

If this is true for Nicodemus, it is also true for the Judaism he represents, even at its best. Once again we have a declaration that, if Judaism is to find its true nature, it will not be through its own teachers who refuse to accept the true witness of Jesus because they cannot even judge "earthly things", never mind "heavenly things". It is only Jesus, to whom Nicodemus comes, who has the answer, yet Nicodemus disappears from the light and fails to recognise the one who, when lifted up like the servant in the wilderness (does John imply that, even in the promised land, the Jews are really still there?) will bring eternal life to the believer. #64

Once again the centrality and the uniqueness of Jesus is stressed. The O.T. allusion is introduced to support and to verify his claim and the Jewish teacher is pictured as one who misunderstands and who does not respond to the love of God and who, in this position of 'judgement', prefers the darkness to the light. Because it is Nicodemus who is involved, the condemnation is even more severe.

The failure of Judaism is once more brought out. It cannot provide the answers to the ultimate questions, or even to understand them when they are given. Once again even 'a teacher of the Jews' cannot believe in spite of all his privileges and training. Not only is the truth of Jesus set forth but the necessity of faith as a prerequisite for knowing him and receiving him is unambiguously declared.

In the meeting between Jesus and the Samaritan woman by the well at Sychar 4:1-12, we move out of Jewish territory and, one would imagine, out of the realm of controversy with Judaism. Yet the theme is continued, partly because of the common ancestry of Jews and Samaritans, but chiefly because of the continuation of the leading ideas in the evangelist's mind. Barrett sees the link with the previous sections in the idea "that, in Jesus, Judaism and the O.T. find their fulfilment.... and.. by the use of the term 'water'." #65

Another element calls for prior comment. While it may be arguable whether Jesus ever conducted a ministry in Samaria, John is no more concerned only with historical 'facts' in this instance than he is in other places. Rather he presents Jesus as refusing to allow ceremonial and traditional regulations on contact with the Samaritan woman "to place a barrier between himself and the outcasts of society." #66 Whether we translate 'synchron^ota' (v.9) as "have

dealings with" or, as Daube suggests, "use in common", it is clear that Jesus was going beyond accepted Jewish attitudes and practice towards the Samaritans and was stepping outside the normal pattern of thought and behaviour.

This is of particular significance, especially when in 4:22 he identifies himself with the Jews, and expresses a conventional Jewish opinion of the Samaritans, viz, that they don't know what they are worshipping and, in any case, salvation is from the Jews - they are God's chosen people.

Bultmann comments on 4:7, "Jesus' request for water signified an abandonment of the Jewish viewpoint." #67 On 4:10 he writes, "The old distinction between Jews and Samaritans has lost its force in the light of the revelation which confronts man in Jesus." #68 John and his readers must have been conscious that this meeting was an attack on Jewish exclusiveness and privilege, and this seems to be much more in keeping with the purpose of the Gospel and to be more in keeping with its tone so far, than the view of Lindars who argues, "Jesus affirms the Jewish attitude to the Samaritans at the same time as claiming to supersede both (verses 21-3). If John has Jewish readers in mind, it would never do to give the impression that Jesus sided with the Samaritans (cf 8:48), nor do the Synoptic Gospels suggest that he did so. So the woman has to be shown to be morally inferior to the Jews, and to this extent she is a representative of how they felt about all Samaritans." #69 His hypothetical question on the destination of the Gospel begs the question! How much more would this incident prejudice his contact with, and influence on, the Jews than, for example, the cleansing of the Temple? Indeed, rather than showing the woman to be 'morally inferior', he seems to put her on a higher plane than most of the Jews encountered so far, in that she listens to Jesus, recognises him and shares her knowledge with others so that her testimony became the basis of their faith. Once again 'pisteuein' (believe) occurs as the end product or requirement of recognising Jesus and it is found in the Samaritans where it was lacking in the Jews. #70

The interview serves also to advance some of the arguments already encountered. There is the contrast between the old order and the new - and, once again, as at Cana, water is involved. In 4:10-15 there is a double contrast between "the living water" of the spring and "the water of life" which Jesus gives; and between Jacob and Jesus as givers of water. #71 By dealing with the woman's misunderstandings Jesus establishes the

superiority of the gift which he offers and evokes from her recognition that he is the source of true life. What comes from the well cannot be compared with what he gives. Ironically in the question of 4:12-and in the expectation of a negative reply("Are you greater than our father, Jacob?")-the woman inadvertently recognises the point which the evangelist seeks to convey, namely that Jesus is "greater than Jacob" both in the quality and in the quantity of his gift to men.

In this, as in previous chapters, John has made it clear that Jesus surpassed and displaced Jewish worship and what Judaism could give. Now he shows that he transcends the Samaritan worship also. True worship cannot be confined to the locality or the traditions of either Jerusalem or Gerizim, but will be "in spirit and in truth"(v.23). Marsh reveals the deeper and surely polemical intent in these words when he writes "But now the evangelist makes it uncompromisingly and unmistakably clear that the transcendence of all that has gone before, and of all that survives of what has gone before, is taking place in the very person and presence of Jesus himself, Son of Man, a man among men. The three words 'and now is' (kai nun estin) can have no other implication than that in virtue of the presence of Jesus himself, the 'future fulfilment' of Jewish and Samaritan (and Hellenistic) religion is taking place in an historic human life. Jesus Christ is the 'place' where men of any time or place, can at last be free of 'place' in their worship of God....." #72 The exclusivism of the Jews (and of the Samaritans) has been replaced by the exclusivism of Jesus which yet includes all who will recognise him. The old wrappings are dispensed with, and a true spiritual relationship is established between God and man in Jesus. Lindars sees this as "tantamount to a messianic claim and a demand for personal allegiance to himself", and he believes, on the basis of 4:25, that the purpose of the discourse "is to draw the listeners to fix their gaze on Jesus who is the giver of the water of life and the agent of the true worship in the Spirit." #73 Even his admission to being the Messiah, and his use of the phrase "ego eimi" "is, therefore, an invitation to the reader to pass beyond the flesh of Jesus to his origin in God and to understand his work and person in the light of it." #74

Once again the elements already noted are present, and the centrality of Jesus is reinforced for salvation and worship, not for Jews alone, but for all men. The use of the

Messianic revelation formula demands a decision on his nature and person. Again too the result of the words and actions of Jesus is faith. "Many believed" (v.39) and "We believe for we ourselves have heard and know that this man is truly the Saviour of the world". In this concluding section 4:39-42, John clearly distinguishes between the faith which depends on the testimony of others-"because of the word of the woman who bore testimony" (v.39)-and was therefore imperfect, and that which was based on the word of Jesus himself-"because of his word" (v.41) and was therefore sure (We have heard and know). But in the context of the Gospel it surely has the additional point that those who were prepared to listen could and did, come to faith and recognised that Jesus was the sole source and the substance of their faith. Brown believes that John is even more critical in his conclusion. "We can scarcely believe", he writes, "that the evangelist did not mean for us to contrast the unsatisfactory faith of the Jews in 2:23-25, based on a superficial admiration of miracles with the deeper faith of the Samaritans based on the word of Jesus. Nicodemus, the Rabbi of Jerusalem, could not understand Jesus' message that God had sent the Son into the world so that the world might be saved through him (3:19), yet the peasants of Samaria readily came to know that Jesus is really the Saviour of the world." #75

There could scarcely be a more damning indictment of the blindness and prejudice of the Jews than this, nor a stronger statement of the universal significance of Jesus. Lindars sums up the aim of the evangelist in these words: "He is anxious to show that the new life in Christ inevitably breaks out of its Jewish setting, and is as universal as the light that enlightens every man (1:9)". #76

There is a sharp division of opinion as to the significance of the healing of the official's son in 4:46-54. Brown and Bultmann hold that it is not meant to contain any reference to the Gentile mission, though Brown does concede, "However, even though John's story has nothing specific to do with the salvation of the Gentiles, we shall see that this theme may be represented by subtle allusions." #77 He believes that theological reasons have dictated the position of the story and he sees its purpose to be the presentation of a different type of faith from that of Nicodemus and the Samaritan woman. #78

Barrett(# 79) and Lightfoot (#80) take the view that the official is a Gentile and that the narrative is intended to show the spread of the influence of Jesus and the nature of the faith of a Gentile. Perhaps the strongest advocate of this position is Marsh, who argues cogently for his interpretation. For him the incident shows that "the farther Jesus moves from Jerusalem, the farther he goes from the typical Jew, the more he seems to receive the sort of response that he seeks. This fact disclosed not so much in words as in the actual progression of the Gospel story, is John's equivalent to the Synoptic estimate of the centurion at Capernaum: Jesus said, 'I tell you, not even in Israel have I found such faith.'" (Luke 7:9; cf. Matthew 8:10). #81 Indeed he even seems to see it as the Johannine version of the synoptic miracle.

Marsh believes also that it is important to recognise that this miracle takes place at Cana where Jesus had already shown the inadequacy of Judaism, and, on this occasion he was proclaiming that "even a Gentile may share ... in the life that Jesus brings and gives." He sees close parallels with the healing of the widow's son at Zarephath by Elijah (1 Kings 17), and especially with the words of Elijah there (v.23), "See, your Son lives." Marsh argues that just as Jesus has already been declared to be greater than Jacob, so this incident declares, "greater than Elijah is here!" #82. Such a meaning would not be foreign to the intention of the evangelist as we have discovered it so far.

It does appear to be certain that the main function of the narrative is to show the faith of the official and possibly even to contrast it with the Jewish setting of the first miracle in the same town. There is no demand for a sign. He trusted Jesus and his word and the result of his son's restoration is - "and he believed and all his house" (v.53). Two comments can be made on this. Firstly on the use of 'pisteuo' (believe) which here apparently indicates "full conversion." Marsh contends, "The absolute use of 'believed' is deliberate and significant. The Gentile had achieved what neither Jew nor Samaritan had gained." #83 Secondly, on the use of "and his whole house." This phrase is reminiscent of the Gentile mission of the early church (cf. Acts 11:14;

16:15,31; 18:8) and this allusion could give support to Marsh's view.

All the commentators agree that in this section John once again brings together 'belief' and 'life' and, notably in v.50, "Go your way; Your son lives. The man trusted the word Jesus spoke to him and went his way." Marsh comments on the verse, "and so it is that the two great themes of the story are clothed in significant incident, belief and life....two of the dominant themes of the whole Gospel." #84 They are also "dominant themes" in all the incidents of polemic so far examined and whether they refer here to Gentiles or not, they certainly do, once again, present the absolute centrality of Jesus in both spheres. Marsh sums it up in this way, "He made it abundantly plain that the whole issue of life or death....hangs upon the attitude to Christ of those who meet him: if they believe in his name, they receive the gift of life, but if they do not believe then they place themselves under the condemnation which is death." #85 Any other basis for faith or life is thereby repudiated.

It may be Marsh makes too much of the possible identification of the 'official' with the centurion of Luke 7, but it is equally possible that Brown and Bultmann make too little of it. Whether the man was Jew or Gentile, it would seem that John had some reason for calling him 'the official'. If he was not a Gentile, he was at least an official of King Herod, which could be the next worst thing. Herod was still regarded as a renegade. He had committed adultery and executed the Baptist and, according to Luke 9:1, he had tried to kill Jesus. At his 'trial' he allowed and probably encouraged the mockery and the beating to which he was subjected. John must have been aware of this and yet he holds out this servant of such an unworthy master as an example of true faith in Jesus. It is unlikely that the orthodox Jesus would have missed the point he was making to their own disadvantage.

We may note then that the writer does not disown his Jewish roots in the OT. He is convinced, in his evangelistic task of winning over Jews to faith in Jesus that Judaism is inadequate, driving home his point whether in the miracle of new wine at Cana, or new birth for Nicodemus, ruler of the "Jews", or in the contrast of old (false?) worship and new (true). The hostility of the "Jews" is bound up with their rejection of Jesus but "Jews" (cf the favourable terms "Israel", "Israelite") is not always a hostile term. Is this really anti-Judaism?

Notes.

1. This paper is part of a Dissertation presented to Queen's University in connection with the Master of Theology degree in June, 1978
2. R.E. Brown, John, Vol. I, p. LXX (1971)
3. op. cit. p. LXXI
4. F.A. Evelyn, ET., Vol. XLIX, p. 419, (1938)
5. op. cit. p. 420
6. B. Lindars, John, London, 1972, p. 35
7. Interpretation of the Fourth Gospel, 1960, p. 75
8. According to John, London, 1968, p. 23
9. Twelve NT Studies, London, 1962, p. 119
10. op. cit. p. 122
11. op. cit. p. 108
12. op. cit. p. 109
13. op. cit. p. LXXII f.
14. op. cit. p. 25
15. op. cit. p. 26
16. op. cit. p. 90f
17. E.D. Freed, OT Quotations in John, Leiden, 1965, p. 129
18. R. Schnackenburg, John, London, 1968, Vol. I, p. 124
19. Brown, op. cit. p. LX
20. T.F. Glasson, Moses in the Fourth Gospel, London, 1963, p. 10
21. op. cit. p. 124
22. op. cit. p. LXI
23. op. cit. p. 37
24. op. cit. p. 127
25. op. cit. p. 36f
26. B. Lindars, op. cit. p. 36f
27. op. cit. p. LXX
28. op. cit. p. LXXI
29. op. cit. p. LXXII
30. R. Schnackenburg, op. cit. p. 165
31. John, Oxford, 1971, p. 119
32. op. cit. p. 103f
33. Ibid, p. 104
34. J. Marsh, John, London, 1974, p. 142
35. R.H. Lightfoot, John, Oxford, 1960, p. 101
36. op. cit. p. 125
37. Ibid, p. 128
38. op. cit. p. 120, N. 2

Notes(Continued)

39. Brown, op. cit. pp 104,5
40. op. cit.
41. C.K. Barrett, John, London, 1956, p. 158
42. op. cit. p. 163
43. op. cit. p. 112
44. op. cit. p. 111
45. Lindars, op. cit. p. 133
46. op. cit. p. 163
47. Quoted by Brown, op. cit. p. 12i
48. op. cit. p. 121f.
49. op. cit. p. 141
50. Lightfoot, op. cit. p. 113f.
51. op. cit. p. 166f
52. op. cit. p. 114
53. Ibid. p. 114
54. op. cit. p. 162
55. Ibid. p. 173
56. op. cit. p. 149
57. Marsh, op. cit. p. 173; cf Brown, op. cit. p. 137
58. Barrett, op. cit. p. 169; cf Brown, op. cit. p. 132
59. op. cit. p. 130
60. Lightfoot, op. cit. p. 116
61. Lindars, op. cit. p. 154
62. op. cit. p. 144
63. Ibid. p. 137-in agreement with Calvin
64. Bultmann, op. cit. p. 138
- Cf. Marsh, op. cit. p. 181
65. op. cit. p. 190
66. Lindars, op. cit. p. 180f
67. op. cit. p. 178
68. Ibid. p. 179
69. op. cit. p. 186
70. Cf Marsh, op. cit. p. 209
71. Cf Barrett, op. cit. p. 191
72. op. cit. p. 217f
73. op. cit. p. 190
74. Ibid. p. 191
75. op. cit. p. 185
76. op. cit. p. 192
77. op. cit. p. 192
78. op. cit. p. 195f
79. op. cit. p. 205

Notes (Continued)

80. *op. cit.* p. 128

81. *op. cit.* p. 226

82. *op. cit.* p. p. 238

83. *op. cit.* p. 241

84. *Ibid.*, p. 238 - cf Lightfoot, *op. cit.* p. 156

85. *Ibid.* p. 239

MINISTRY OF WORD AND SACRAMENT IN THE NEW TESTAMENT?(# 1)

Some considerations. E.A.RUSSELL

The NT writers do not appear to know any "ministry" which is not, or is not bound up with, the ministry of the Word. (# 2) The very documents that give us the story of Jesus, are labelled "Gospels" where "Gospel" (euangelion) is a dynamic term, implying within itself the act of proclamation. They constitute, if we like, a "ministry" of the Word. It is this Word proclaimed that evokes faith. Such "believers" are admitted through baptism to the church, the body of Christ. They are called upon to witness to the world the saving grace of Christ, proclaiming the same word by which they themselves have been transformed.

The Reformed church can speak of the "Ministry of the Word and Sacraments". While ministry in the NT is closely bound up with the proclamation of the Word, it must be confessed that such NT ministry is not necessarily linked with the administration of the sacraments.

In the Gospels, it is Jesus who "ministers" (or the disciples sent out on mission by Jesus). The Twelve are designated "apostles" (apostoloi) in the Synoptic Gospels, but not in John (cf. however John 13:16). They are "called", as Jesus pleases (Mk 3:13 and pars), to be with him, to preach, expel demons and heal (Mk 3:14, 15; 6:13; Lk 9:2). In Luke we are told of two missions, one of the Twelve (9:1ff), often interpreted as the mission to Israel, and one to Gentiles, that of the Seventy (10:1ff.) While the Twelve are called "apostles" in Luke (6:13), we are not given this description for the Seventy. The main elements, descriptive of their ministry, are preaching, exorcism and healing (Mk. 3:14, 15; Lk. 9:2; Mt. 10:7, 8). The Twelve leave their usual occupations, and give themselves over to Jesus (Mk. 1:16-20 and pars; Lk. 5:11; cf Lk. 9:57-61). Though they may occasionally be forced to take up their former work, their main task is to follow

-
1. This paper was prepared for discussion in the Committee on Doctrine, the Presbyterian Church in Ireland, 1978
 2. Cf 1 Tim. 5:17; Tit. 1.9

Jesus and be with him(cf John 21:1f.)

The Twelve share in the breaking of bread and, as such, become representatives of the New Israel. There is, however, no hint that they alone are to dispense the "Sacrament". They are told to make disciples of all nations, and to baptize, but we are not to assume that they are the only members of the church who have authority to baptize. Mission, and, within it necessarily, baptism, belong to the whole church. We may note that there is no command to repeat the observance of the "Lord's Supper" in the Gospels. (The longer text of Lk. includes it, but it is omitted by the NEB and RSV as not part of the original text.). In John's Gospel, there is no clear mention of the "sacrament", though it may be implied (Ch. 6; ch 13:1ff.).

It is notable that there is an infrequent use of "apostles" in Mark (6:30) and Matthew (10:2). Luke however, uses the term more frequently, viz, on six occasions (6:13; 9:10; 11:49; 17:5; 22:14; 24:10). It is he who has the phrase "whom he named apostles" (6:13 assimilated in Mk. 3:14), and thus appears to make it a title or an office i.e., it becomes more institutional. This is confirmed by his usage in Acts.

The pattern of Jesus' ministry in the Gospels, then, reveals a ministry of proclamation of the good news, of healing and exorcism, but it is not clear if it includes a ministry of the sacraments. The pattern of Jesus, presiding at the meal, could very well be that for the primitive church.

In Acts Luke appears to restrict the description "apostles" to the Twelve (cf however 14:14 where we find its only use for Paul and Barnabas, and, it is claimed, not in its technical sense). The importance of the Twelve apostles is brought out by the appointment of Matthias to fill the place vacated by Judas (1:21). Has this to do with the wholeness of the New Israel and the unity of its ranks? We may note the qualifications of Matthias—one who was in company with Jesus since his baptism, and one who is a witness of the resurrection. We are not told a great deal about the Twelve except Peter.

He is supremely a preacher of the word and a leader in the counsels of the church. Paul, though not seen clearly as an apostle, is also prominent as a preacher of the word by his speeches and the nature of his missionary activity. It is this word which builds up the church, and increases its membership under the power of the Holy Spirit. Healing and pastoral care are also linked up with this preaching of the word (Acts 20:28). Even if seven men are chosen to minister to the widows of Hellenistic Jews, who are in necessitous circumstances; the main activity in Acts of at least two of these men, Stephen and Philip, is preaching. Stephen's speech is the longest in Acts, while Philip is a most successful evangelist in Samaria.

The "Seven", however, do appear to be subordinate in ministry to the apostles. Philip's mission in Samaria brought many converts, but it is only when Peter and John come down to pray and lay on hands, that they receive the Holy Spirit (8:14ff.). Authority can be interpreted as centred in the Jerusalem church, and this comes out especially in the matter of the admission of the Gentiles. Peter reports to the Jerusalem church the events which led up to the baptism of Cornelius—vision, coincidence, and the descent of the Spirit (Chs. 10 and 11). It is the Jerusalem church, also, which decides the terms on which the Gentiles may be admitted (15:1ff.). The Jerusalem Council is made up of "apostles and elders". We are not told how the elders were appointed (cf, however, Acts 20:17ff) but they act with the apostles and the whole church in the decision (15:22f.)

The authoritative position of James presents a problem. It is probably right to associate it with his relationship to Jesus, but he, too, would have been filled with the Holy Spirit (especially if, as is not unlikely, he was one of the 120 in Acts 1:15), and have had charismatic gifts. Whatever the explanation, he exercises considerable authority (12:17; 15:13; 21:18). We are nowhere told that he preaches or that, as Paul tells us, he is an apostle (1 Cor. 15:3ff.) It is interesting that he does not emerge into the forefront until Peter is put in prison. Was he given authority on Peter's instruction? (cf Acts 12:17) Later, when Paul reports to Jerusalem, James, and not Peter, is mentioned (21:18).

Acts, then, tells us the secret of the church's advance—the ministry of the word in the power of the Spirit. If

certain men take on tasks of administration and charity, this takes place within the believing community, and those who administer, are also preachers of the word. There is, however, no hint of any ministry outside that of the word.

What about the sacraments in Acts? We are told that the whole believing community "devoted themselves...to the breaking of bread" (2:42), that they broke bread in their homes (2:46) but we are given no hint as to who presided nor any clear evidence that this is the sacrament. It is in this connection that we get the only mention of the "apostles' teaching", to which the community devotes itself (2:42), i.e., the function of the apostle was to preach and teach. They have naturally an authoritative position as teachers since they were Jesus' disciples, taught by him, and witnessed his death and resurrection. As for baptism, we find Philip and Ananias baptizing and we may well ask, too, whether only apostles would be responsible for baptizing the numerous converts on the day of Pentecost and after.

Thus in Acts, the ministry is a ministry of the word. The leaders of the church are apostles who possess the Holy Spirit, have been taught by Jesus, and witnessed his resurrection. Others are associated with them in leadership, e.g. James, the elders, the latter probably an appointment by the apostles in which the church would share (cf 14:23). Healings and exorcisms are linked with the preaching of the word (8:7).

The letters of Paul could hardly emphasise more strongly the link between the ministry and proclamation. Paul insists, in vehement terms, that both his commission and his Gospel are the result of divine revelation and that no man had a part in it (Gal. 1:1, 12). This "Gospel" is God's power for salvation to everyone who has faith. As a result of its proclamation, churches have been founded. But Paul's responsibility did not cease there but, by letter and visit, he is concerned to build them up in the faith. Thus we have the elements of call, commission, pastoral care and

discipline. He, too, has seen the risen Lord (1 Cor. 9:1; 15:8) and is thus a witness to the resurrection.

Yet Paul does not leave his churches without leadership when he is away. He speaks to the Thessalonians of "those who labour among you and admonish you" (1 Thess. 4:12) and, presumably, this kind of leadership would be established in all his churches. Yet it does not come to the forefront as it might do, in his proposed excommunication of a moral offender. There the whole church gather, with Paul present in spirit, and without any mention of leaders, expel the offender (1 Cor. 5:4ff.). It is unusual to find the mention of "bishops and deacons" (Phil. 1:1) in Paul's early letters. The Philippian church had organised gifts for Paul, and it is possible these were appointed to "oversee" and "serve" in this connection. Whatever may be the explanation, they are not mentioned again in the letter but Paul addresses the whole church (1:4, 7, 8, 25; 2:25). What these men do, is not done apart from the church, but something done within the church, and for the church and its upbuilding. If Paul speaks of distinctions in function or gift between apostles, prophets, teachers, workers of miracles, healers, helpers, administrators, speakers in various kinds of tongues, it is all in relation to the gifts of the Spirit. They are thus not thought of institutionally, but charismatically. They are not native gifts but freely bestowed gifts of the Spirit.

The Pastoral letters are often assumed to be non-Pauline but they are "Pauline" in their emphasis on the ministry of the word. Paul writes to Timothy and Titus in a personal vein. They are to carry on Paul's teaching (1 Tim. 1:18; 4:11f.; Titus 2:1) preaching and teaching (1 Tim. 4:13). They have responsibility for appointing elders in the church who will preach, teach and rule and be paid for it (1 Tim. 5:17ff). It is evident that the ordination of Timothy is charismatic, the result of prophetic utterances that pointed to him (1 Tim. 1:18), linked up with the laying on of hands of Paul and elders with him (1 Tim. 4:14; 2 Tim. 1:6). In his list of spiritual gifts, Paul includes "gifts of healing" (1 Cor. 12:1ff.) and faith, i.e., both preaching and healing are linked up with the ministry of the word.

What about the sacraments? In the earlier letters, Paul expresses his relief, in a situation of division, that he has not done much baptizing (1 Cor. 1:17). It has been left to others. Baptism, however, was important to Paul (Romans 6) but he does not

restrict its administration to any specific official that we can find. His form of observance of the Lord's Supper, he received from the Lord though it is not clear whether it was through human channels eg. Ananias of Damascus (cf 1 Cor. 11.23). There is no reference to the Lord's Supper or baptism in the Pastorals (cf, however, Titus 3:1). Paul appears to have a freer understanding of 'apostle' than Luke, including e.g. Andronicus and Junias (Rom. 16:7) and this freer approach could apply to the administration of the sacraments.

Other NT writings do not alter this general view that any NT ministry is that of the word. In the Fourth Gospel, we find no mention of 'apostle', or of Jesus' actual baptism or of the institution of the Supper. He does not appear to be concerned with structure or who may preside. The Holy Spirit leads into all truth i.e. flexibility in relation to structures would follow? The 'elder' in the Johannine epistles (2 Jn. 1; 3 Jn. 1) does exercise a certain pastoral and instructive role, and, as such, fits into the general pattern of the ministry of the word. In Revelation there is no interest in church order. The whole church is given the description 'Kings' and 'Priests' to God (1:6; 5:10) and it is probably right to say that the church is presented as 'guided spiritually and prophetically rather than according to fixed offices'. (# 3). In 1 Peter, each member possesses the 'gift of grace', (4:10) through which he speaks and serves (4:11). The tasks of the elders, as in Paul, are pastoral administrative, and disciplinary, 'tending eagerly, not domineering over those in your charge, but being examples to the flock'.

This investigation has shown that, whatever flexibility there may be in the designation of the leaders of the early church, all the NT writings are united in their emphasis that the leaders, whether apostles, elders, or even deacons, should preach the word. However occasional the NT writings, however specific the situations they address, they are all united on one point - any ministry that is not a ministry of the word is hardly ministry in any true sense

Wesley A.Hort, Narrative Elements and Religious Meaning

Fortress Press: Philadelphia, 1975 pp 118 3.95¢

Reading and re-reading this immensely difficult study of the elements of narrative, or fiction, which seem to correlate with elements in the experience of religion, have reminded the reviewer of his own musical pilgrimage. Brought up in the ordered logical sequences of classical music, as exemplified in Beethoven, Bach and Handel, and their disciples he was suddenly confronted, at a tender age, by the new tonal shapes of Debussy, Berlioz, Stravinsky and the moderns. The immediate response was one of shock and, for a time, rejection. By submitting himself, however, to the new and the strange, the ear was progressively converted, and eventually criticism yielded to excitement and satisfying appreciation. But this required a willingness to listen and absorb, to hear and re-hear, until the new music evoked its own response.

To his shame, be it confessed, your reviewer has not studied the significance of fiction and its aesthetic illumination of religious experience since the publication in 1941 - a long time ago! - of Dorothy Sayers "The Mind of the Creator". Consequently he found Kort's more than a little confusing and, in places, repellent because of its obscurities. Anyone therefore who proposes to study this work will have to roll up his mental sleeves, flex his imagination and be prepared for many a toss.

In fairness to the reviewer, however, part of the difficulty is attributable to the author's use of esoteric language; his complicated sentences, and his abhorrent American jargon, which may carry meaning for the 'honours' aesthete but communicates little to the pass student of literature, except a feeling of impatience. For example, take this, from page 56. "They (ie, the characters of the three novels he is analysing) have power, as do all characters in fiction, because they are paradigms of the victimisation of human potential by the heritage of abstracted consciousness and of the recovery of the lost potential through a radical alteration of orientation." No wonder Kenneth Hudson, in his "The Jargon of the Professions" wrote (p.77), "Jargon, by definition, is not a personal language. It is a screen, a blanket of words, behind which there may or may not be a real thinking person."

However that being said, it is worth the reader's while to topple the screen and peer below the blanket, to find an illuminating analysis of the nature and function of fiction, which light up the religious consciousness.

The author's thesis is "that modern narratives (his word for works of fiction) can so often be found to carry or imply religious or religiously suggestive meanings because the elements of narrative, as well as elements of other literary forms, have a natural relation to corresponding moments in religious life and thought."

The Introduction is devoted to an examination of those factors which operate in the writer and his reader, which Kort feels have a spiritual connotation with the experience of the religious man. Each, for example, finds in the creative act something which makes actual the sense of community. The relation between author and reader is not only of a kind based on the communication of information or feelings, but of a kind which can be termed "communion". The Christian church is such an entity—a group which experiences not only ethical norms or ritual expressions but, in the deepest sense, a communion with the Creator and one another. Similarly the artist and the man of faith seek for wholeness and a sense of totality in the segments of life, a plan, if you like, which gives significance and value to even the smallest detail. And yet both, ultimately, find themselves reaching for the inexpressible, for that which transcends language and metaphor. "There is no speech nor language: their voice is not heard", as the Psalmist has put it.

Kort relates the reader to the man of religion, as the one who responds to the author, God. He must be receptive to the author's work, open to both the "familiar" and the "strange"—words which he uses to translate Otto's "mysterium tremendum et fascinans". The reader, too, must be prepared to accept the authority of the artist, a concept against which the modern world has rebelled. In the same way he must involve himself in the work, feeling in part responsible for it. The implications of this analysis for religious experience are obvious: the Word of God is primary, and to it man must offer

obedience, allowing himself to be caught up in it, making it his own. There is a paradox in literature as in religion. "Narratives create author and reader, just as author and reader create them." Grace and personal responsibility must be held in balance.

Kort's central chapters deal with what he calls elements of narrative, namely, "setting, plot, character, and tone", and for each of these he chooses as illustrative of his thesis, three works of modern fiction, in which he finds features which are recognisably religious or of religious importance. When he comes to analyse "setting" he substitutes the title "Atmosphere and Otherness" as indicating that the author is limited by the circumstances of his time, the place of the plot, and has to acknowledge that the fictional characters must live their lives against a background which they cannot change. For example, in "The Plague", Camus' characters have to work out their own salvation in the atmosphere not only of the plague, but also of bureaucracy, oppressive weather, physical separation from loved ones, earthquakes, old age etc. This connects with the religious experience of "otherness". The atmosphere of "The Plague" is an image of the otherness in human life by which life is absolutely and universally limited.

The place of 'character', the second element, in modern narrative is defined by Kort as "an image of human possibilities", "either for good and creativity or for evil and destruction." He chooses as examples for this section Graham Greene's "A Burnt-out Case", Isaac Singer's "The Magician of Lublin", and Flannery O'Connor's "The Violent Bear it Away", whose characters are, so he avers, treated by their authors as paradigms of human possibilities in a world of alienation, where individual consciousness has become at some points a matter of doubt and anxiety. Kort, then, attributes religious meaning to these works of fiction, because, as he puts it, "character is an image of human possibilities, of what man is, can be, should be, or must be." In these dimensions we are in the realm of religion which, when considered from a functional angle, can deliver a person from alienation and provide him with wider and deeper possibilities. It should be pointed out, of course, that Kort, unlike some other literary critics, does not place these element of atmosphere, character, and plot in competition and disagrees with those who judge literature by one

or more of these elements. They are complementary to each other.

In his chapter on 'plot' Kort investigates the problem of time, time as experienced by man, whether as a selected slice of experience or as a process, from which character receives its meaning in the first place and to which in turn it communicates its own contribution of good or evil, thereby modifying the future of the process. In this discussion Kort touches on the problem of Providence and Free Will, without thus naming them. As Dorothy Sayers pointed out, the characters in a plot seem to take over; but, at the end, the creator of the fiction has the last word.

The final characteristic of narrative is what Kort calls "Tone and Belief" which have three aspects: "selection of material, language choice and attitude." The first two are fairly self-explanatory, but the third implies on the part of the author a certain attitude towards reality a world-view, a belief. The author of a fiction perceives and affirms a wholeness in life, in which the several parts are related to each other. The religious significance of this lies in the fact of relatedness, such as Martin Buber expounded in his thesis of the "I-Thou" relationship, the relation of the individual to the Other, God and to his fellows. In his Conclusion Kort draws attention to the main characteristics of the religious person, one who has to submit to the pressures of power and worth, factors beyond his control, one who objectifies these in ritual acts and through them feels a sense of obligation.

This is an important work, which though difficult to understand fully, yet suggests through the analysis of typical pieces of modern fiction, the nature of the religious experience, man's relation to what ultimately lies beyond his comprehension.

JOHN H. WITHERS"

John A.T. Robinson. Redating the New Testament

London, 1976 pp i+xi+iii, 369

This book has created a great deal of interest especially among conservative students and scholars who find support for their views from an unexpected quarter. That the author of the sensational, radical and best-selling paperback "Honest to God" now writes a book suggesting that all the writings of the New Testament should be dated before or by 70 A.D! Dr Robinson however has not forsaken critical methods to reach his conclusions. Nor does he claim final answers but only contributes to the continuing discussion, quoting with approval Niels Bohr: "Every sentence I utter should be taken by you not as a statement but as a question." (p 12)

It is perhaps inevitable that the book should be approached with scepticism. Has not Dr Robinson set out to push a particular thesis and juggled the pieces to suit his purpose? Is this not a piece of wishful thinking? A careful examination of the work however does not appear to justify such scepticism. The book shows that the question of chronology is by no means settled. It serves to open the mind to other possibilities than those we had been led to expect. There are few who will not have to rethink their position in the light of what Dr Robinson has written.

The author discusses in turn the date of the New Testament books after giving a short account of the variation in opinion from 1800 to the present day (including the notorious late dating of F.C. Baur for John's Gospel of 160-170 A.D.). He points out rightly how little firm evidence there is for dating and how dependent the date of one book can be on the date of others, especially in the Gospels. It is, for example, generally assumed that Mark is used by Matthew and by Luke on literary grounds. If Mark is dated 65-67 AD, then Matthew and Luke must be much later. If Matthew and Luke did not know one another (the general position), then an interval of some ten to fifteen years may separate them. Thus on purely literary grounds, we make our dating. This of course becomes vulnerable if the literary theory changes eg that Matthew is used by Mark or Luke. John where he is assumed to have known and used Mark, comes in latest of all, about 90-100 AD.

What turned Dr Robinson's thoughts to the question of chronology in 1972 was the contention, well illustrated by C.H. Dodd's "Historical Tradition", that ancient traditions lay behind

John and he is independent of the Synoptics. There is also the strange fact that there is no explicit reference to the fall of Jerusalem in 70 AD in the New Testament ("strange" because we have been so conditioned by 'introductions to a post-fall of Jerusalem date for Matthew, Luke and Hebrews'). Dr Robinson discounts the possibility that there can be any prediction *ex eventu* in Matthew 22.7:

"The others seized the servants, attacked them brutally and killed them. The king was furious; he sent troops to kill those murderers and set their town on fire,"

and quotes with approval K.M.Rengstorff that the verse "represents a fixed description of ancient expeditions of punishment and is such an established 'topos' of Near Eastern Old Testament and Rabbinic literature that it is precarious to infer that it must reflect a particular occurrence." (p 20). Many scholars also hold a prediction *ex eventu* in Luke 21.20:

"When you see Jerusalem surrounded by armies..." but this is again discounted and the authority he cites on this occasion is C.H.Dodd who claims that "these operations are no more than the regular commonplaces of ancient warfare" and that Luke's language does not come from recent events but from a mind steeped in the Septuagint.

We may note the dependence of Dr Robinson on the points of view of others. This is-perhaps inevitably-a feature of his work. The following are further examples: Philippians as the first of Paul's letters from Caesarea (Johnson, p 78), linked with the writing of 2 Timothy (Reicke p 75); or Acts as being written in 62 AD (Harnack p 90); or the death of Peter in 65 AD (Edmundson, p 149); or the date of 2 Peter between 60 and 62 (Zahn, p 198). It should not be thought that this is an unthinking acceptance on the part of Dr Robinson or that it precludes sometimes extensive and persuasive discussion. The extent of the literature covered is impressive (though it is surprising that Riggensbach or Michel, authors of major commentaries on Hebrews are omitted; and that Mussner's introductory discussion to his commentary on James, so admirably suited to his discussion, has been ignored.).

Dr Robinson is well aware of the problems of precise dating in ancient times. There was the lack in Christian, Jewish and Roman circles of a common canon of chronology. Often years begin at different points, or are calculated in reference to the the accession of some king

official or may be reckoned inclusively or exclusively. As far as the Pauline epistles are concerned, there is a general consensus of opinion about the dating of the central section of Paul's ministry and writings with a small margin of difference (32). Scholars have differed as to the authentic epistles of Paul whether there are seven (Romans, 1, 2 Corinthians, Galatians, Philippians, 1 Thessalonians and Philemon), or eight (plus Colossians) or nine (plus 2 Thessalonians and Pastoral Letters). Robinson accepts thirteen. What this means for his dating may be illustrated in comparison with W.G. Kummel's Introduction, the standard introduction in Britain and Europe:

	<u>Kummel</u>	<u>Robinson</u>
2 Thessalonians	50-51	50
Galatians	53-55	56
1 Corinthians	54-55	55
2 Corinthians	55-56	56
Romans	55-56	57
Colossians	56-58 (Caesarea)	58
Philippians	or	58
Philemon	58-60 (Rome)	58
1 Thessalonians	80-100	58
1 Timothy	100	55
2 Timothy	100	58
Pastorals	100	57

There is no great difference, as may be noted, in the dating of the accepted epistles. The range however becomes somewhat wider in the "unpauline" Ephesians and Pastorals. The influence of B. Reicke is evident, not only for the date of Ephesians, but for Colossians, Philemon and Ephesians (p 61f) and for 2 Timothy. Reicke proved an important influence in persuading Dr Robinson that the Pastorals were genuine (p 67) and in other decisions. Indeed there are almost forty references to Reicke in the index, extending throughout the book, exceeded only by those to J.B. Lightfoot and T. Zahn, the latter two nineteenth century commentators. On the other hand we have only six references to Bultmann, two to Conzelmann and none to W. Marxsen and S. Schulz. They were not of much use to his thesis, all of them, in varying degrees, radical critics.

Among some of the interesting aspects of the discussion is the suggestion of a period of some twenty years for Mark to emerge (40-60) while Peter is said to have visited Rome in

42 and in 55 (p 112f). Mark, about 45 AD, consented to give some record of Peter's preaching (called 'P'), then gave it a more orderly shape as proto-Mark, and, finally, 'Mark' as we know it. The difficulty, of course, is the historicity or otherwise of the bases for the visits of Peter or of the claim that Mark wrote while Peter was still alive (cf p 108-114). Dr Robinson sees much the same lengthy process for Matthew and Luke on the basis that, for the moment, a much more flexible approach should be made to the Synoptic problem (See diagram on p 107). The dates suggested for the Synoptic Gospels are before 62 AD. As for the authorship of James and I Peter, often discounted on the basis that neither could know such good Greek, Dr Robinson is happy to quote the finding of Sevenster that "the possibility can no longer be precluded that a Palestinian Jewish Christian of the first century AD wrote an epistle in good Greek." (p 134). The Domitian date is dropped for Revelation, now dated 68 AD, while John and the Epistles are said to emerge in the period 30-70 AD, representing "in date, as in theology, not only the 'Omega' but also the 'Alpha' of New Testament development." (p 311). Questions about the lack of literary activity in the period subsequent to 70 AD are anticipated in the chapter entitled "A Post-Apostolic Postscript", with claims to dating that will startle some historians eg Didache 40-60 AD, I Clement early 70, the Epistle of Barnabas c 75 and the Shepherd of Hermas c.85.

IT would be a pity if this work were to be undervalued merely as a gimmick or a sensational ploy. It is a welcome rebuff to those like Perrin, with their extreme approach to chronology. Those who are prepared to examine seriously the claims of this work, will certainly be better equipped for the continuing discussion.

E.A.R.

Samuele Bacchiocchi, From Sabbath to Sunday A historical investigation of the rise of Sunday Observance in early Christianity Rome, 1977 pp 372

The problem of the relation of the Sabbath and the Christian Sunday has never been satisfactorily answered. We are still not certain how far the Jewish prescrip-

tions apply to Sunday or whether they apply at all (The Westminster Confession contains one attempt to answer the problem). Observance of the Jewish Sabbath by the early church would have left it open to confusion as a Jewish sect. The problem is bound up with the clarification of Jesus' attitude- did he do away with the Jewish Sabbath or did he merely differ from the Pharisaic scribes on the matter of interpretation? Nor does Paul give us much help if he was an observant Jew and yet could say Christ was the end of the law.

In recent years the number of writings on the subject of Sunday only underlines the continuing problem, whether it is W.Rohrdorf's "Sunday" (1968) or S.C.Mosna's "Storia della domenica dalle origini fino agli inizi del V secolo" ("History of the Lord's Day from its origin until the fifth century") (1969), or the earlier work of F.A.Regan "Dies Domenica and Dies Solis" ("The Lord's Day and the Day of the Sun") (1961), P.K.Jewett's "The Lord's Day" (1972) and now, the most recent publication, that of Dr Samuele Bacchiocchi "From Sabbath to Sunday." The circumstances of the writing are unusually interesting. The author is a Seventh-Day Adventist, the first "separated brother" to be admitted to the Pontifical Gregorian University for some four hundred years. His book bears the "Imprimatur" of the Rector and the approval of the "Vicariato" of Rome. He tells us that the initial impulse to study the subject of "God's holy day" came from his parents who instilled a love for the Saviour and his day.

The writer is aware of the danger of coming with preconceived ideas and insists that he has sought for objectivity and that in some interpretations he differs from those of his church (p 6). In the introduction, he defines his objectives as (1) to examine the thesis that it was on apostolic authority the Sabbath was displaced by Sunday as the day of worship; (2) to discover how far factors like anti-Jewish feelings, Roman oppression of the Jews and certain theological motivations influenced the change. In pursuit of these objectives, he deals in turn with possible origins of the Christian Sunday- the sayings of Jesus, the resurrection narratives, the church at Jerusalem or Rome, the Anti-Judaism of the Fathers and Sun-worship. He tries finally to construct a theology of Sunday.

The method of dealing with the Gospel sources does not take into consideration generally the writers as theologians. He does not tell us what his theory of sources is nor does he discuss how valid it is to take the material of the Fourth Gospel

alongside that of the Synoptics without any qualifications. Perhaps however it does not seriously affect the interpretation in this instance.

An important phrase for his interpretation is that used by the Lucan account of the start of Jesus' ministry, "Acceptable year of the Lord" which Jesus proclaims (4.16f) (There is no discussion as to whether it is L or Q material). He suggests that Jesus here claimed to be the fulfilment of the Messianic expectations inherent in the Sabbath and that he identified himself with the Sabbath as the day of liberation, of joy and of merciful service. The difficulty with this view is that it stands isolated in the rest of the Lucan Gospel. Whatever Sabbath pericopae there are, have to do with conflict with the authorities where Luke enlarges on the Marcan tradition of conflict stories. The author is however probably right when he insists that Jesus did not intend to do away with the Sabbath but merely scribal tradition (pace Danielou, Rohrdorf, p.27)

Some interpretations are quite puzzling. In the pericope of the ears of corn in Matthew, we are told of the priests who profane the Sabbath and are "guiltless". Dr Bacciocchi explains this by the fact that their work on the Sabbath is redemptive work, designed to provide forgiveness and salvation to needy sinners (p 53). The priests were fulfilling the purpose of the Sabbath ie to provide for the spiritual needs of the people. If we understand aright we may well ask what need is there, in this case, for Jesus and his redemptive work at all? Again he takes the two sayings of Jesus, linked only by Mark in 2.27,28, "The Sabbath was made for man and not man for the Sabbath; for the Son of Man is Lord even of the Sabbath", and explains them in the words, "Some may ask, how can the instituting of the Sabbath for man's benefit constitute the ground of Christ's lordship over the day? The answer (he claims) is to be found in the fact that the Son of God can rightfully claim both to have created man and also to have instituted the Sabbath to ensure his well-being." (p 60). Did Jesus really claim that, at this point in his life? And did the human Jesus claim to be "the superior Antitype of the Temple and its priesthood?" (p 61) And is the "rest" that, in his own person, he claims to be able to give (Matt 11.27f), the "Sabbath" rest?

The explicit link between the resurrection and Sunday observance is not made in the resurrection narratives of the Gospels but took place only in the fourth century, he claims (p 80). The writer agrees with the uncertainty about the interpretation of the three texts available to us as evidence, whether "Lord's Day" (Revelation 1.10), or "the first day of the week" (Acts 20.7) or 1 Cor. 16.2, and concludes rightly that "no probative value can be derived from them." (p 131)

There are a great many things in favour of the claim that the apostolic community in Jerusalem was responsible for the institution of the Sunday and the abandonment of the Sabbath. It is argued, that the apostolic group there, would be the only one with sufficient authority to make the change (Jewett), the church's increasing alienation from Judaism, the unlikelihood that Paul, with his reputation, would initiate such a change when, to him, it did not matter essentially. But definitive proof is lacking. The church at Jerusalem appears to be made up of conservative elements who continued Jewish worship in the Temple and in the synagogue, as well as Christian worship in homes. If Sunday is not mentioned in the decrees of the Council, it is more likely because it was not a problem (ie, Sabbath worship continued), than that Sunday had replaced the Sabbath.

But if the origin of Sunday is not to be found in the Jerusalem church, it is otherwise in the church at Rome. After 64 AD when the Christians were so marked out, over against the Jews, that Nero could accuse them of setting Rome on fire, the circumstances were open to a change in the day of worship for Gentile Christians in particular. It would serve to set free Christians from the military, political and fiscal action that Rome took against the Jews after 70 AD. The anti-Judaism of the epistle of Barnabas (teaching separation from, and contempt for Jews), and of Justin Martyr (Who argued that the Sabbath was imposed solely on the Jews as "a mark to single them out for punishment they so well deserved for their infidelities") the fasting laid down in the church at Rome on the Sabbath to show the Christian's contempt for the God of the Jews (p 187) - all of this helped to devalue the Sabbath, and increase the veneration of the Sunday. Further there was the Roman custom of celebrating Easter on Sunday instead of 14 Nisan ie, repudiating links with Judaism.

An equally convincing discussion is that which links the institution of Sunday with the pagan practice of Sun-

worship. The two basic reasons given by Eusebius for the observance of Sunday were: (1) it commemorated the creation of light; (2) and the resurrection of the Sun of Justice. Jerome is prepared freely to admit that it was called the day of the sun by pagans (p 262)

The author concludes that the observance of Sunday does not rest on a foundation of Biblical or apostolic authority but on non-Biblical factors- anti-judaism in the Roman church, Romans acts of hostility to the Jews, the pagan worship of the sun. Sunday, he declares, became a day of worship "not by virtue of an apostolic precept but rather by ecclesiastical authority, exercised particularly by the church of Rome." (p 310).

This "makes it virtually impossible to construct a valid theological basis to enjoin rest on Sunday." (p 317) The way out of the dilemma is to educate "our Christian communities to understand and experience the Biblical and apostolic meaning and obligation of the seventh-day Sabbath." (p 318)

Implicit in this argument is the assumption that the Sabbath law applied uniformly throughout the whole Old Testament, instead of being a development in a stringent direction in the post-exilic period. Again on the basis of such validity given to the Jewish Sabbath, can we arbitrarily deny validity to circumcision or indeed to any Jewish precept in the law? If Paul can set aside the obtaining of salvation by works, is it not also possible that the Sabbath should be set aside, as food regulations are set aside for the Gentile? How did the Sabbath itself originate in the Old Testament? Did it not in its earliest origins have pagan links? These considerations should not prevent the recognition of the importance of this work to scholar and minister. It is probably an indispensable source for any study of Sunday.

The work is a translation from an original Italian doctoral thesis and this may, in part, account for a number of errors in the script that have been noted. This applies in particular to names: p 39, N 55, Rudolph (not "Rodolph"); p 76, N.7, Rackham (not "Racham"); Wikenhauser (not "Wickenhauser"), p 110; p 171, religio licita (not "lecita"); p 215. N.7, Stott (not "Scott"); p 225, N 37 (not 73); p 242, purpose (not "puropse");

67,L 7f,hardly (not"hardle"). This review has been hampered
the lack of an index.

E.A.R

Gustav Aulen. Jesus in contemporary historical research
SPCK,1976 pp 163 8.95\$

This is a very useful and inspiring book. Written by the distinguished Swedish theologian,Gustav Aulen,it offers us what many of us crave for. It tells us what modern reliable NT scholarship is saying about Jesus'message and life. Earlier liberal scholars had often talked about"assured results" which had turned out to be assumptions of their own. More recently we have had a period when scholarship seemed to be excessively sceptical and to imply that we can know almost nothing about the actual words and works of Jesus,but have only the testimony of the early church in their interpretation of him,with the alterations and additions which they imposed.

Now,of course,many of us do believe that faith is not based purely on historical proof but comes to us in the life of the church and the enlightenment of the Spirit. At the same time we want assurances that the first witnesses have not distorted the revelation of the mind and will of God given us in Jesus. What Bishop Aulen provides,is a clear analysis of the insights and convictions of a number of the best NT scholars of our time,and he can claim and produce evidence that among these"there is a remarkably unified and historically trustworthy picture of very essential traits in Jesus' public appearance,public proclamation and ministry"(p.158). With some of the names we are all familiar,C.H.Dodd,J.Jeremias,W.D.Davies,N.Perrin and,along with these,names better known on the continent or in America,H.Braun,B.Gerhardsson,J.Roloff,Dan O.Via,F.Hahn and U.Wilckens.

Among these scholars there is a large area of agreement on Jesus'message about the Kingdom,his ethics and his behaviour towards the various strands in the Jewish society of the time. We can detect clearly his call for absolute obedience to the will of God. Here his claims on men go far beyond that of contemporary Judaism or Qumran. Here the Law is both absolute demand and,at the same time,utter gift.

For behind it stands the radical divine grace, forgiveness and a complete acceptance. Jesus, a prophet and more than a prophet, is the bearer of the Gospel, conveying it through word and act, living it out himself with intuitive awareness of the will of God. The parables not only teach. They actually bring God near, calling for decision and offering life within God's family. The Kingdom is not simply a concept. It is dynamic and involves the conquest of the powers of evil. Called in response to love a gracious God, men are called to show this love chiefly in their love towards their neighbour. Most of the scholars see Jesus' use of the traditional titles, Messiah and Son of Man as deliberately enigmatic. He is certain of the Kingdom coming immediately with power, as and when God chooses. Bishop Aulen discusses the problems thus raised by Jesus' use of the thought forms of that age and how the witnesses adapt the basic tradition to their various circumstances and, at places, alter it.

In conclusion, I should add that the book is beautifully produced. In it, unlike most recent publications I detected no misprints. It is also very well translated.

J.L.M.Haire

Jurgen Moltmann, The Church in the Power of the Spirit.

SCM, 1977, pp 407. 4.95 pounds

This is the third in a trilogy of books by the Professor of Systematic Theology in the University of Tübingen. The other two are the well-known "Theology of Hope" and "The Crucified God". They form together a pattern and a unity. The "Theology of Hope" derives from, and is focussed on the resurrection and is directed to the future. "The Crucified God" centres on the Cross and the relation between Father and Son in the God-forsakenness of it and yet in their unity with one another which Moltmann calls the "Trinitarian History of God". Out of this relationship of Father and Son comes their unity in the Holy Spirit and this third book is an attempt to examine the nature of the

Church in the presence and power of the Holy Spirit. It is an impressive and comprehensive work, dealing with Christ and the Church, activated by the power of the Holy Spirit in the modern world. As with all Moltmann's work, it is eschatologically orientated but this means no flight from the concerns of the Church or the world but rather a real involvement in them.

Moltmann attempts to set out what is the commission, situation and goal of the church in what he calls the "Messianic Ecclesiology", i.e. the Community of Jesus the Messiah. Its commission is to be missionary, ecumenical and political; its situation, that of today's tasks and problems in the world of sin, alienation and oppression, and its goal is the liberation of man in his total situation for community, freedom and peace. In contrast to traditional thought, Moltmann sees the Church reaching forward to what he calls "the future of God" i.e. God's righteousness. It is a church that does not understand itself from itself but in relation to Jesus Christ and the Trinitarian history of God. To put it otherwise, the Church, as the community of Jesus Christ, understands itself as a Church of the Cross, as a Church under the Cross, as a Church in solidarity with those who live in the shadow of the Cross. It is a community which participates in the God-forsakenness of man by identifying with the Crucified God. Liberation from man from sin, from the idols of power and from God-forsakenness, come about precisely through this identification. It becomes not only a liberating Church but a liberated one, i.e. one free from submission, from subservience to the forms of this world, to reflect the Lordship of Christ.

There is a very full and important chapter on the Church of the Kingdom in which the dialogue of the Church with Israel, with the world religions, with man's social and political life, are well examined. Further Moltmann deals with the ecumenical task and sees the future way as not a Council of one Church, but a Council of Churches, and reconciliation coming about, partially at any rate, through this conciliar attempt.

The central content of the book and its main thrust are to be seen in the chs. 5 and 6, entitled "The Church in the Presence of the Holy Spirit" and the "Church in the Power

of the Spirit." The former is a discussion of the Sacraments and Worship. Moltmann looks at Karl Barth's idea of a "sacrament", as essentially Christ himself, the Word made flesh, and that of Rahner as the Church, and suggests that an exclusively christological and ecclesiological interpretation is insufficient. He suggests a more comprehensive definition, related to Christ, the Church and the Holy Spirit. "Not Christ for himself, but Christ in the Holy Spirit, not the Church for itself but Christ's Church in the Holy Spirit, must be called the 'mystery', or 'sacrament.'" In this light, Baptism and the Lord's Supper are given a thorough examination, the author opting for believer's baptism as the Biblical one, and as the right way of entry into the Church rather than simply by birth. #1

In the following Chapter, the form of the Church is discussed, and is seen, essentially, as a fellowship of the Holy Spirit, not a State Church nor a Parish system, but a "gathered" Church. It is a community directed to the future, and is, by the Spirit, a charismatic fellowship. There is a particularly good discussion on the ministry which is organically related to that of Jesus Christ, and to the ministry or "assignments" of the community as a whole, and that of each member of the Church. The living, dynamic nature of the life of the Christian community as it ought to be, is brought out well in this section. Moltmann is thus able to demonstrate the charismatic nature of the Christian community, inspired by the Spirit, and with charismatic gifts, without divorcing the charismata from the fellowship, and without making the charismatic identical with a movement which, to some extent, runs parallel to the Church.

If this is the Church as it ought to be, it has several obvious consequences for the life of the community. It is a community of "friends" who may differ but are not simply like-minded. It will avoid hierarchical structures. It will be open and free for service, and committed to the whole life of man and, particularly, to the alienated and oppressed. All this is well said, and offers a needed critique of much current Christian life and practice.

Yet, even within this context, and given these

presuppositions, certain questions arise. There will not be general agreement that Infant Baptism is wrong theologically, and should therefore disappear in practice, nor can one accept simpliciter his use of the term "liberation", which appears frequently, in different contexts, and with apparently different meanings. Again, while it is right to seek and to support the deprived and the oppressed, and to fight against evil structures and forces in society, too little is said about the existing state as, in some sense, the will of God for man, and providing a structure where peace and freedom can operate. A certain jargon language pervades the book, and requires that many phrases should be clarified and explained. The chief objection, however, that must be raised against the book, is that it continues to use the framework adopted by Moltmann in his earlier works. This derives, partly from Christian eschatology and partly from the philosophy of Ernst Bloch, and from the view that man lives today in a situation where hope is the central theme.

If eschatology is made the key to all Christian theology, then the emphasis is altogether on the future and the past, and what Christ has done in the past, while not being left aside, is nevertheless inadequately treated. Again, it is a peculiar paradox that, in this whole framework of eschatology, very little is, in fact, said, if anything, about the future life. Moltmann is concerned with the Church here and now, and with the impact it makes on society, yet fails to emphasise sufficiently that the Holy Spirit in the NT is the Spirit of future redemption. It is this prevailing onesidedness which detracts greatly from what would otherwise have been, and is, in many ways still is, a stimulating and inspiring study.

John Thompson.

N.1 Infant baptism is, of course, implied

Contributors

David F. Payne Head of Dept. of Semitic Studies,
Queen's University, Belfast

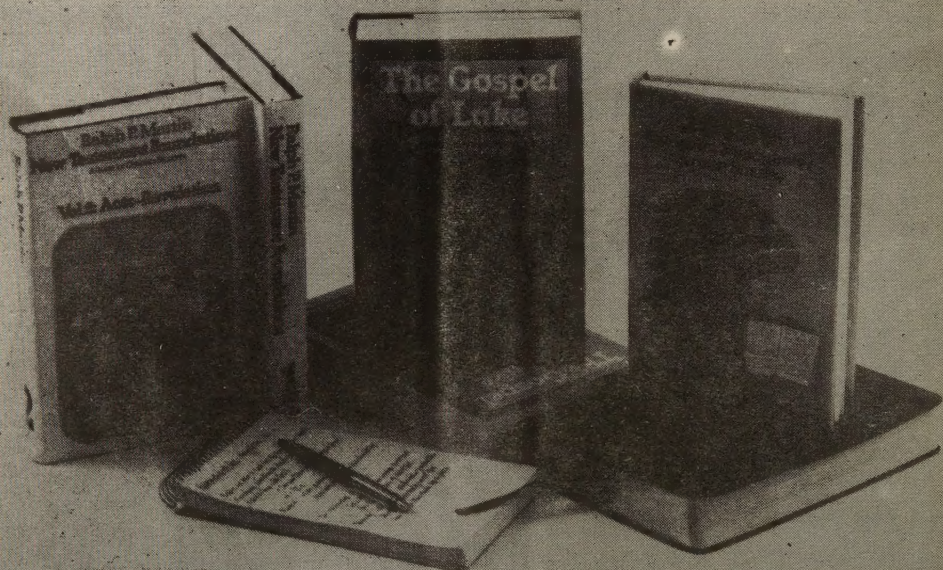
R.E.H. Uprichard, BA (Hons, History), BD (Special subject NT)
M.Th (Dissertation: "John the Baptist & Jesus")
Ph.D (Thesis: "Date of I Thessalonians") -
All at Queen's University, Belfast.
NT Lecturer (Part-Time) for "Certificate of
Biblical Studies", Queen's University.
Minister of Trinity Presbyterian Church,
Ahoghill, N. Ireland

Samuel Wilson BA (Hons, Classics, Trinity College, Dublin),
BD (NT, Edinburgh), M.Th (Queen's; Dissert-
ation: "The Nature of Jewish Polemic in the
Fourth Gospel.")
Minister of First Bangor Presbyterian Church,
N. Ireland

The following books have been received for review:

- | | |
|-------------------|--|
| D.R.G.Beattie | <u>Jewish Exegesis of the Book of Ruth</u>
JSOT Sheffield 1977 |
| James D.G.Dunn | <u>Unity and Diversity in the NT</u>
SCM 1977 |
| E.Earle Ellis | <u>Prophecy & Hermeneutic</u>
J.C.B.Mohr Tübingen 1978 |
| I.Howard Marshall | <u>The Gospel of Luke</u>
Paternoster 1978 |
| Ralph P.Martin | <u>NT Foundations: Vol.1:</u>
<u>The Four Gospels;</u>
<u>Vol.2: Acts- Revelation</u>
Paternoster 1978 |
| E.J.Prycke | <u>Redactional Style in Mark's Gospel</u>
Cambridge Univ.Press 1978 |
| K.Rahner | <u>Foundations of Christian Faith</u>
Darton, Longman, Todd & Co., Ltd
1978 |
| John M.Rist | <u>On the Independence of Matthew and Mark</u>
Cambridge Univ.Press 1978 |
| S.S.Smalley | <u>John- Evangelist & Interpreter</u>
Paternoster 1978 |
| Ronald de Vaux | <u>The Early History of Israel</u>
Darton, Longman, Todd & Co., Ltd
1978 |

NEW TESTAMENT STUDIES FROM PATERNOSTER



New Testament Foundations: A Guide for Christian Students

Ralph Martin

Vol. 1 : The Four Gospels
£5.60 net

Vol. 2 : Acts, Epistles and
Revelation £9.00 net

A unique New Testament introduction. "Beautifully produced and well written ... the approach is conservative but critical questions are not shirked and conclusions are not forced and one whose sympathies lie elsewhere is left wishing all surveys were as honest in purpose and diligent in method" (*Epworth Review* on Vol. 1)

The Gospel of Luke – a Commentary on the Greek Text

I. Howard Marshall

Casebound £18.00 net

Study edition £13.00 net

The first of its kind for over forty years and the most comprehensive (928 pages) available. A discriminating and rigorous use of modern critical techniques elucidates the theology of Luke and provides invaluable matter for pulpit as well as study. Interacts helpfully with contemporary viewpoints. Exhaustive bibliographical references; an encyclopaedia of Lukan scholarship.

(*First in the New International Greek Testament Commentary Series*)

John: Evangelist and Interpreter

S. S. Smalley £7.00 net

What light has recent research thrown on the Fourth Gospel? What is its background? Who wrote it? What was its purpose? How far is it based on a common Christian tradition? What was the Evangelist's own contribution? These are some of the questions considered by Canon Smalley in this companion volume to Ralph Martin's *Mark: Evangelist and Theologian* and Howard Marshall's *Luke: Historian and Theologian*.

Contributors

Contributions are welcome, preferably in English and should be typed.

It would be helpful, where possible, if contributors could make use of an electric typewriter of the golf ball type; and, using A4 paper, type within an area of $11\frac{1}{2}$ cm X 18 cm (exclusive of page numbers)

An example of the kind of format can be found in each issue.

All contributions should be sent direct to the Editor.

